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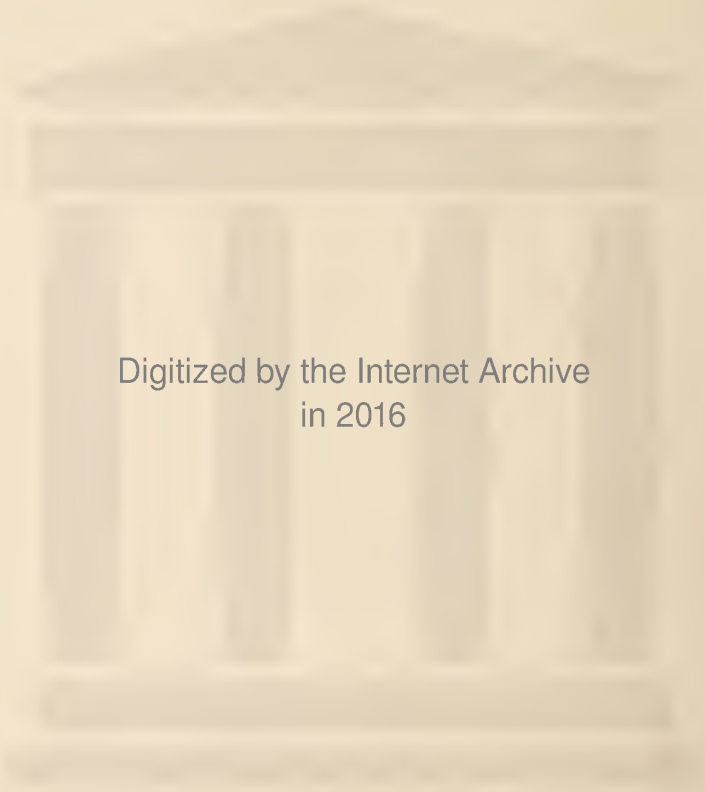
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 VOL. X.—APRIL, 1841.—No. 4.

ART. I. *Sketch of Kwanyin, the Chinese Goddess of Mercy.*

Translated from the Sow Shin Ke. By J. L. S.

KWANYIN, originally called Shen, was the third child of Shekin senior, who dwelt in the mountains of Tsewling, situated in the district of Keshoo of the state Koochüh—and by spiritual transformation of person was re-born in the state of Pihheuë. Her father was king Meaouchwang, his surname being Po, and his name Heä, while the mother was of the family of Pihya. The parents having hitherto had no male issue, repaired for worship to a temple among the fragrant hills of the west. The celestial emperor,¹ however, declared to the father that he was at heart a murderer,² and therefore his hopes of male posterity should be cut off, but that daughters should be granted to him.³ His eldest daughter was called Meaou Tsing, the next Meaou Yin, and the third Meaou Shen (Kwanyin). Now at the time of Meaou Shen's birth a wonderful fragrance filled the apartments, and red clouds and brightness filled all parts of the house. When she was an infant she was remarkably intelligent, and had no desire to attend to human affairs. When she had reached her ninth year, she became strenuously disobedient to her father's commands,⁴ and took oath that she would never marry. Afterwards, in consequence of her two elder sisters having taken husbands who could not succeed to the throne, her father then pressed her to conclude a matrimonial alliance, but Shen still positively refused. She was consequently placed under strict prohibitions at the back part of the garden, where she gave herself up to the hearty and sincere study of moral principles. On

her being released, she entered the district of Lingshoo, in the department of Yuchow, and at the White Bird temple, she became a nun. Eyew, the chief of the temple, received secret instructions (from her father) to endeavor to change Shen's determination in relation to her vows of celibacy, but she continued steadfastly to refuse.

Meaou Shen was then (for her refusal) subjected to the most bitter drudgery. In the mornings, she was made to draw water from the well, and her evenings were spent in listening to the Budhistic doctrines. At break of day she had to burn the incense, and sweep the apartments, while her noonday task was to bring the wood with which to cook the rice; but notwithstanding all these difficulties not a murmur escaped her. Heaven was aware of the sincerity of her principles, and dispatched three thousand of the celestial army to lend her their assistance and protection. The god Kealan brushed the halls, Teénwang swept the kitchen, Lühting offered incense, while Yaouyeih lighted the candles. The *ke* bird prepared the tea, a nimble monkey carried in the vegetables, a white tiger brought fuel in his mouth, and the goddess Feking and Maouchang entered the inner courts bearing flowers, while the genii offered up fruits. During every night the noise of the clouds, as if shaken by the winds, were heard, and the rapid movements of these gods were observed. The whole company of the priests became alarmed, and conveyed the information to her father, who sent five of the city cavalry under Hwuhpeihleih, ordering him to hasten and with the soldiers surround the temple and set fire to it. But Shen prayed to the god Budha, and biting her forefinger spurted forth the blood, causing crimson colored rain to descend, which put out the fire, and thus rescued five hundred priests, not one falling a prey to the flames. Peihleih again fired the temple, and in like manner was it put out. Three times was it set fire to, and three times was it extinguished as aforesaid. The impossibility of burning the temple was announced to her father, and his anger being aroused, he ordered Peihleih to go and bind Meaou Shen fast with cords and bring her, under arrest, into the common execution ground, but at the same time intimated his willingness for her mother to rescue her; for toward the tender and amiable disposition of this his third daughter he felt very kindly affectioned, and his only wish was that she was married, and he had a son-in-law that might take charge of the affairs of the state.

This murderous design did not even change the color of Meaou Shen's countenance, but her intention became still more firm, and

she was imprisoned in a cold and desolate room of the palace. Day and night the female attendants of the palace, as well as her father and mother pressed their intreaties upon her, but Meaon Shen remained inexorable, and becoming outrageous she railed in angry speech at her father. The father himself also became greatly enraged, and forthwith granted his permission to Peihleih really to decapitate her. The god Tooshin hastened and announced this intention to Yūh te,⁵ who gave her a red brilliant light to screen her body, and when the ax of the executioner attempted to do its work it broke in sunder; and trying to spear her the instrument was severed to pieces; and they then put her to death with a long red silken cloth. Just then a tiger leaped in and bearing the corpse upon his back ran off with it;—upon which her father exclaimed, “Unfilial child; it is right that you should obtain a woful recompense!” But he was not aware that Heaven had sent for her. This fierce tiger bearing the corpse as before entered a forest of black fir trees, and verily was Shen fully allowed to be a genuine religious contemplator. For a time she remained in unbroken sleep, and her spirit roamed in regions unknown. Suddenly there appeared to her a lad holding a *chwang fan*⁶ in his hand, and making his obeisance, said, ‘the Yenkeun⁷ have ordered me to make known their requests to your royal highness.’ Shen said, ‘what are they?’ The lad replied, ‘having heard that your royal highness⁸ exercises the most enlarged mercy and benevolence, ten of the *yen* gods, are waiting your appearance at the Pooteën bridge.’ Shen yielding to their commands accompanied him, and at the entrance of the gate of perdition she beheld a god with the head of a cow kneeling at the door, and saw the god Taycha holding a candle, while a god with an iron head was sweeping the yard. Entering perdition she saw one prison house where punishment was inflicted by cutting the flesh from the body. Shen inquired about it, and she was told that such punishment was for unfaithful ministers, and unfilial children. She saw another den where punishment was inflicted by pounding with a pestle, and grinding in a mill, and they told her that this punishment was for those who would throw away what they had to spare of the five grains rather than give it to the poor; and for those also who would take the life of any living thing. She also saw a place where punishment was administered by means of a large brass boiler, and was told that this was for those who prided themselves in their overbearing wickedness. Shen asked, Why are your punishments so very rigorous? They told her that they had punishments than still more severe even these. At present, said they, in

these regions of the lost we have forests of swords in order to recompense those who make it their business to transgress with their mouths by everywhere dealing, out to vulgar eyes and ears, their insidious calumnies. We inflict the punishment of plucking out eyes, and extirpating tongues, in order to recompense those who sow discord among friends, and those also who curse and swear. We have too the punishment of ripping out the intestines for the purpose of awarding retribution to those whose hearts are daggers, and whose tongues are spears (persons of dark and intriguing designs). Those who dash people into wells are rewarded by being plunged into a deep river; those who beat and flog both males and females receive the punishment of the whip and the club; those superiors who oppress inferiors, and who injure birds and beasts with stones and arrows, are punished by tigers and serpents; those who, when living, were not benevolent with their riches are punished by being made to become hungry devils, and those who inveigle their fellows are recompensed by means of a forest of spears. All the certain punishments of hell are innumerable, and who can say that the eyes of Heaven are not discriminating, and who can escape from the net of hades?

All the kings of perdition who attended Kwanyin at the golden bridge had immense and ornamented umbrellas, and under foot was a red cloud colored carpet, while they also had a ruby chariot in which to receive Kwanyin, attended by singing girls. Shen expressing her thanks to them, said, 'I have no virtue, and how dare I disgrace your affectionate summons?' The kings all replied, 'We have heard of your vast mercy and tender compassion, and we wish to attend at the banquet of your sacred books that we may not lose the smallest portion of your instructions.' Shen then exclaimed, Ometo,⁹ the supremely excellent! and they beheld her folding her hands, and offering up prayers, upon which flowers indiscriminately fell from heaven, the earth became covered with the golden water-lily, the whole of hell's iron instruments and brass frames were shivered to pieces, and more than eight thousand regions of perdition were entirely annihilated, while all the guilty were released from hell, and permitted to ascend to the mansions of heaven. Then all the executioners of the said punishments represented to Shen, saying, There is a superior and there is an inferior principle; there are those who are good and those who are wicked; if there is no hell what will be the lot of murderers? And what will there be for those to fear who commit wickedness in the world? Such places for repaying a guilty world should not be few, but you have come here, and in your a-

boundless mercy and compassion have delivered your doctrines, and hell has crumbled to pieces. Were you to remain long here, then even iron itself would be insufficient for a durable perdition. When the celestial emperor hears that this wrong has been inflicted he will at once call you to return to earth.

All the infernal kings attended Kwanyin to Mangpo Ting, and there separating from her, commanded the troops of perdition to lead her to the black fir forest, and give her spirit back to her. Shen awakened said, I have ascended to the very borders of heaven, and how is it that I have returned hither? She sat upon the grass buried in deep thought not knowing whither to bend her course. In a little time Budha came riding upon the clouds, and bowing and worshipping, playfully said, We can well endure to dwell together in a thatched cottage, and there together let us live. Shen answered, why profane me by such a sensual speech? Budha said, I am only jesting with you, my heart is really established toward you, and I desire to proceed with you to the fragrant hills. Shen making no reply, Budha farther said, I am no other than the real Sheihkeä (Budha), and specially proclaim to you the place to which you can repair. Shen bowing her head and expressing her thanks asked, To what place? Budha replied, In the country of Yuë (present Chë-keäng), near the southern seas are the isles of Pooto Yen,¹⁰ which is the place to which you can repair, and I will, in your behalf, call upon the dragons of earth to create a water-lily stand upon which you can cross over the seas. At Pooto, a white tiger gnawed wood for her, the god Kealan opened out for her a pleasant piece of ground, eight dragon kings both day and night took charge of the rising tides, and four celestial kings arranged the stone pillars for her dwelling. Shen dwelt on the isle of Pooto Yen nine years, and having perfected herself in merit cut out flesh from her arm in order to rescue her father from illness, and she held a bottle containing a sweet dew in order to secure long life to all the people. She was attended on her left by Shen Tsae who possessed universal intelligence, and on her right by Lung New of unbounded virtue. Shen converted the whole of her family, and cultivating the principles of virtue, they all ascended to heaven. The supreme emperor, beholding that Kwanyin's merits filled the world, and that her miracles were everywhere manifest, assented to the representations of the gods Laoukeun and Meaouyö, and proclaimed her the deity of abounding mercy and vast compassion, the rescuer from distress and difficulties, the most faithful one, the spiritual assister, and the guardian sound of

the world. The precious water-lily was given to her for a throne, and she became the sovereign of the isles of Pooto Yen in the southern seas. Her father, the king Meaouchwang was allowed to become the god Shen shing seën kwan, and her mother Pihya, was made the goddess Keuenshen. Her eldest sister became the goddess 'Tae shen wän choo, and sat upon a sky colored lion; and her other sister Meaou Yin was deified as the goddess 'Tae shen poo heen, and rode upon a white elephant.

1. The idea of the Chinese classics seems to be that 皇帝 Hwang Te is the emperor who has under his jurisdiction all the nations of earth, and that 天帝 Teën Te, and 玉帝 Yuh Te, and 上帝 Shang Te, are only different designations of a supreme emperor who controls the heavens and the earth, and the gods.

2. Kwanyin is an exceedingly popular goddess among the Chinese, and her images and her shrines may be found in almost every temple of any note throughout the land; but Kwanyin's father, according to the published accounts of her votaries themselves, was declared by the highest power of the universe which they acknowledge, to be a murderer at heart.

3. The Chinese notions of female baseness and inferiority are fully developed in this passage. This man was denied sons because he was 'a murderer at heart,' while at the same time he was deemed sufficiently worthy of daughters. Female degradation is intimately connected with all the ramifications of heathenism.

4 Two other characteristics in the history of the goddess Kwanyin's origin are disobedience to parents, and angry railing! Heathenism is as inconsistently absurd according to the principles of true reason as it is daringly blasphemous according to the principles of true religion.

5. 玉帝 Yuh te, the Gem Ruler, considered as the god above all gods, and the great director of all other deities.

6. The *chwang fan* are long streamers which are used in the temples of Budha. They are sometimes made of variegated silk with groups of fantastic figures of men, women and children wrought upon them with much tedious labor, and at great expense. The most beautiful and costly of these banners are only used on occasion of processions and feast-days in honor of the idol.

7. There are ten of the 閻君 Yen keun gods, who are denominated kings, and who have the entire supervision of the various regions of hades, as well as all devils and evil spirits.

8. 公主 Kung choo is the title by which the daughters of emperors and kings are addressed. Kwanyin being the daughter of king Meaouchwang was consequently entitled to the epithet of kung choo.

9. 阿彌 Ome is an epithet of Budha. Messrs. Medhurst and Stevens visited Pooto during their missionary tour in the brig Huron in the latter part of 1835, and Mr. M. thus refers to this phrase. "The only thing we heard out of the mouths of these dull monks was 'Ometo Fuh, or Amida Budha. To every observation that was made re-echoed 'Ometo Fuh;' and the reply to every inquiry was 'Ometo Fuh.' Each priest was furnished with a string of beads, which he kept continually fingering, and while he

counted, he still repeated the same dull monotonous exclamation. The characters for this name met the eye at every turn of the road, at every corner of the temples, and on every scrap of paper: on the hills, on the altars, on the gateways, and on the walls, the same words presented themselves, even the solid rocks were engraven with Budha's titles, and the whole island seemed to be under the spell of this talismanic phrase, as if it were devoted to the recording of "Omoto Füh." "Omoto Füh" is a phrase used also by all devout Chinese as well as priests when they wish to express a strong affirmation of solemnity or serious concern, and also by the careless and profane swearer.

10. The island of Pooto is a part of the Great Chusan archipelago, and is entirely devoted to the religion of Budha. The island is said to contain five thousand priests; and two of the largest and handsomest temples are covered with yellow tiles in order to show that they were erected by imperial patronage. Mr. Stevens refers to the island of Pooto in his account of the voyage of the Huron; see Chi. Rep. vol. IV., page 333.

ART. II. *Loss of the ship Kite, and Mrs. Noble's narrative of her captivity and sufferings in prison in China in 1840-41; in a letter to a friend.*

Ningpo prison, Feb. 19th, 1841.

MY EVER DEAR FRIEND.—On Sunday, the 14th, I received your kind letter, containing the glad tidings of peace, and the joyful hope of a speedy release from prison; and in which you so sweetly and affectionately offer a home to the homeless. The Almighty alone, who searcheth the heart, knows how deeply grateful I feel for all your abundant goodness towards me in my great afflictions, but as my last letters were sent publicly, I could not express my feelings; I sincerely hope you have not thought me ungrateful. As I may now do so with safety, I will try to write to you the sad particulars of the dreadful wreck of the Kite, and of following events, as far as memory and the few notes I have been able to make from time to time, will enable me to do. May the Almighty in mercy strengthen me for the truly melancholy duty.

I shall infer, that you know all our affairs up to, I think, the 10th of September, when the Kite was again on her way to Chusan; all went well till the 15th, and we then hoped to reach Chusan in two days. Alas for earthly prospects; they are indeed fallacious. About twelve o'clock in the forenoon, the vessel struck on a quicksand, not laid down in the chart. The shock was as sudden as it was dread-

ful; all efforts at the moment were used, but in vain, and in a few moments, almost before we could think or speak, or alas! even have time to fetch my sweet child from the cabin, the vessel went over with a tremendous crash on her broadside, and every creature on board (except my dear child) was precipitated with great violence into the sea. The moment was so dreadful I saw nothing, and, whether my beloved husband, who was giving orders till the last moment, ran to the cabin to save his darling child, or whether he fell with the rest, I know not; but he was never seen or heard of more; his last words to me were 'hold on, Anne!' Never, never shall I forget them. My child must have perished in his cradle. I tremble to think of the sufferings of them both. Oh! how often have I wished I had shared the same grave, yet the will of God was otherwise, and I know it is very wicked, but when you know my almost unparalleled sufferings you will not wonder at it. To return to the wreck; after struggling under water for some time, I caught hold of one of the iron bars that hold the boat on the quarter, to which I clung, my body being still in the water, and the breakers coming over me with great force. A poor little dog saved itself on my breast for some time, but at last I was obliged to put it off; oh! had it been my child, I would have died rather a thousand times. Lieutenant Douglas arose close by me, and although for a time he could not help me, yet I shall ever remember with the deepest gratitude the kind manner in which he stood by me, doing all in his power to soothe me, and, by his orders, to save the lives of all. Oh! could I picture to you the scene at this moment,—the vessel on her broadside, her masts and sails in the water, numbers of persons rising and clinging to the wreck, the horror of every countenance, and the dreadful noise of the breakers: but it is too much even to tell you I saw it all; never, never shall I forget the sight. Lieut. Douglas, with Mr. Witts the chief officer, who now kindly came forward to my aid, did all in their power to save me, and they were, by the blessing of God, the means of preserving my life. These two gentlemen, with the poor cabin boys, got into the boat. I had just strength to raise my foot, of which one of the gentlemen took hold, drew the boat to, and lifted me in. The boat being nearly full of water, and the breakers still coming over it every moment, the gentlemen were obliged to cut the rope to prevent her sinking. The current immediately took her, and nothing could prevent her from leaving the wreck. The people got on the upper side of the vessel. I strained my eyes in vain to find those so dear to me. I saw all but them. I

tore my hair in despair, and called till they could hear me no longer, telling them to seek my husband and child. Hour after hour the wreck was seen; at last we lost sight of it entirely. You will fancy me weeping and screaming all this time; I assure you, No; my trouble was too overwhelming; I could not shed a tear, although my heart was fit to break; I sat more like a statue, my eyes seeking in vain for the wreck. The boat's little kedge was thrown out, and the water rushing by was almost like a wall on either side of our boat. We saw many things washed from the wreck pass us. About 4 o'clock the current turned in our favor, and after some hours of anxiety we came in sight of the wreck; as we drew near, we found the vessel had snuk in the sand, and only her maintop was now in sight, to which all the poor sufferers clung for life. Efforts were made to reach the wreck, but it was impossible. Lieut. Douglas spoke to the men and told them to make a raft, hoping on the morrow to be able to render them some assistance. We now again left the wreck and night began to set in; the gentlemen lay down in the bottom of the boat, and I sat and kept watch by the stars. It was a beautiful moonlight night, but I need not say it appeared very long, and often did I speak to lieut. Douglas who slept very little.

On the 16th, we again passed the wreck early, and, as before, strove in vain to reach the poor crew. A few words were spoken, until we were carried away by the current. In the afternoon we passed the wreck for the last time; everything possible was done to reach it but to no purpose; and after speaking a few words, once more we had to endure the trial of being carried past. What our feelings were, none but those in a like situation can conceive. It was again night, and, as before, I kept my melancholy watch. After this we could not find the wreck, and we were obliged to come to the dreadful conclusion, that all the crew must have perished, or have been taken from the wreck by the Chinese. I now felt almost sure that I was a widow, and all alone in the world; but yet I think I hoped even against hope, and lieut. Douglas, who was most kind to me, rather led me to believe such happiness possible. Oh! could I only tell you all of the kindness I received from that gentleman. One remark he made, when I felt almost heart broken, was, "depend on it, my dear Mrs. Noble, the Almighty has preserved you for a future and a better purpose." Thus did he at all times, in the most kind and soothing manner, try to cheer my truly sad heart. Picture for a moment our situation,—five of us in a small boat: with little clothing,—the gentlemen being but thinly clad, and myself in a thin

morning gown, no bonnet, no shawl, and no shoes, the latter having been washed off: no food, no water, no sail, only two oars and near an enemy's country. On this day, we went on board a fishing boat; the men were kind to us and gave us a little dry rice, some water, and an old mat to try to make a sail of. Soon after, we thought we saw a small English sail; never shall I forget the excitement we felt; but after a long time, we found we were mistaken. Towards evening we picked up a small pumpkin, of which I took a little,—the first food I had taken since the wreck. Whilst we were thus driven about from place to place, again we thought we saw a steamer, and we did all in our power to make them observe us, raising a signal of distress on one of our oars, and once more we were disappointed. On Wednesday night the breakers came over our little boat with such violence, that we thought she would have sunk; it washed away one of our oars, and we were all wet through; but still the Almighty preserved us. Thursday the 17th, we boarded another boat and asked them to take us to Chusan, which they promised to do, but to this the master of the party would not accede. However, they took us up a canal, and told us that was the way. It now began to rain a little, and at night we found ourselves in a small creek, with numbers of Chinamen round us. They appeared kind and brought us a little boiled rice. Wonderful to say, although we had been so long without food, not one in the boat complained of hunger, and of the rice now brought very little was eaten; the rain now fell fast, and we all lay down in the bottom of the boat, laying the old mat over the top. About 12 o'clock, I thought I heard footsteps, and on looking up saw about twenty Chinese around our boat, carrying gay lanterns. I awoke lieut. Douglas in alarm; however, they still appeared kind and gave us more food. In the morning, it being very wet, we went barefooted to a Chinese house. After sitting a short time, they told us, that they would get us something to eat, and then take us to Chusan. We followed; they took us to a temple for shelter from the rain. One of the party now left us, and we began to suspect that all was not right, and set off to regain our boat. But it was too late. We had scarcely ascended the bank, when, on looking behind, we saw a large party of soldiers, an officer, and numbers of Chinese, pursuing us. We saw at once we were betrayed; flight was impossible, resistance as vain. I was leaning on lieut. Douglas' arm; he stood boldly in my defense, but it was of no use, for they struck me several times. They then put chains around our necks, hurrying us along a path not half a yard in breadth, to a large city, through every street

of which they led us. The people thronged by thousands to stare, so that we could scarcely pass. Their savage cries were terrific. From this they led us to a temple full of soldiers, and one of the wretches stole my wedding-ring from my finger, the only thing I treasured. Alas! that I was not to keep that one dear pledge of my husband's affection. Never shall I forget that temple, their fierce grimaces and savage threats. Hitherto lieut. Douglas had been my only friend, and, I think I may say, that we have been a mutual comfort to one another throughout our sufferings. But we were now to part. The soldiers bound lieut. Douglas' hands behind him, and tied him to a post, and in this situation I was forced from him. We took an affectionate leave of one another, as friends never expecting to meet again, until we met in heaven. He gave me his black silk handkerchief to tie around my waist, which I shall ever treasure as a remembrance of that truly sad moment. We anticipated instant death in its most cruel form, and I think I could say, surely the bitterness of death is past. I now felt indeed alone. Mr. Witts, one of the boys, and myself, were now again dragged through the rain, and my bare feet slipped at every step, so that they were at last obliged to bring me a pair of straw sandals. I was obliged to hang to the coat of a tall man, who held me by the chain. We must have looked wretched in the extreme, our clothes being much covered with dirt as well as drenched with rain. My hair hung disheveled around my neck. In this state we must have walked at least 20 miles, and passed through numberless cities, all the inhabitants of which crowded around us; their hooting and savage yells were frightful. We twice passed through water nearly up to our waist. After having reached a temple, we were allowed to rest ourselves on some stones. They here gave us some prison clothes and food. At night they laid down some mats and a quilt, on either side of a large temple. Mr. Witts and the boy took one side, and after a short prayer to my heavenly Father, I lay down but not to sleep; the chain round our necks being fastened to the wall. Would that I could describe to you the scene:—the temple beautifully lighted up with lanterns, our miserable beds, all the dark faces of the frightful looking Chinese (of whom I think there were eight), the smoke from their long pipes, the din of the gongs and other noises which they kept up all night. Long, very long, did this night appear. Morning at last dawned, the keepers brought us a little water to wash with, which was a great comfort; after which they led us to an open court, to be exposed to the public gaze of numberless spectators to come throughout the day. Here they

took our height, the length of our hair, and noted every feature in an exact manner, and then made us write an account of the wreck of the Kite. In the evening I was taken to see the mandarin's wife and daughters, but although my appearance must have been wretched in the extreme, they did not evince the least feeling towards me, but rather treated me as an object of scorn. This I felt the more, as I was enabled to make them understand, that I had lost both my husband and child in the wreck. We remained here two days and three nights, derided and taunted by all around us. On the morning of Monday the 21st, they took the end of our chains and bade us follow them. They put our coats and quilts into small cages, just such as we should think a proper place to confine wild beasts, in : mine was scarcely a yard high, a little more than $\frac{3}{4}$ of a yard long, and a little more than half a yard broad. The door opened from the top. Into these we were lifted, the chain around our necks being locked to the cover. They put a long piece of bamboo through the middle, a man took either end, and in this manner we were jolted from city to city to suffer insults from the rabble, the cries of whom were awful ; but my God had not forsaken me, and even then, although a widow and in the hands of such bitter enemies, and expecting death at every moment, I could remember with delight, that Christ my Savior had said,—“ I am the resurrection and the life, he that believeth on me though he were dead yet shall he live.” I need not tell you, my friend, how much I thought of my sweet and once happy home, and my fatherless child, and how fervently I prayed to that God of mercy, who had so wonderfully upheld me in all my sufferings, to bless her also. Death was nothing to me : I longed to be with my Savior to praise him for ever, and to meet again my affectionate husband and sweet child, who were more than life to me. Oh my dear friend ! how often do my feelings at this and many other times of my suffering shame me, when I feel myself cold in my duty towards my Redeemer.

We again stopped at another city and were taken out of our cages, having heavy irons put on our legs, with a chain half a yard long. Mr. Witts and the boy had also irons on their wrists ; although I saw mine, they did not put them on at that time. The former were carried on board one boat, and I myself put into another, and thus we proceeded two days and three nights on a canal, during which time I did not taste any food, as they would not permit me to get out of my little cage on any account. You may judge what my sufferings were. I believe it was Wednesday the 23d, that we arrived at Ning-

po. You may imagine my happiness in finding my friend lieutenant Douglas, and my delight to hear that he had been treated rather better than myself, and had arrived there a short time before. I also heard with gratitude and joy, that all the Kite's crew had been taken from the wreck by the Chinese and were prisoners in the city. But alas, alas! with all this good news my worst fears were confirmed, that all I treasured lay buried in the ocean. What can I say? My dear child could not have lived in an open boat and suffered as I had done, and my devoted husband, being of a warm and most affectionate temper would not, could not, have lived to have seen me suffer as I have suffered, and how would it have torn my heart to have seen those, ten thousand times dearer to me than my own life, endure so much! I humbly pray to be enabled to say, "Thy will be done!" God has I believe in goodness and mercy taken my treasures, who was able to do for them more than I could even ask or think. And although I am left destitute and alone and far from home, yet in his mercy he has raised you up, my Christian friend, with many others for my comfort, on account of which I shall praise the Savior both in time and eternity; and want whatever I may, may I ever possess a thankful heart.

At Ningpo I was sorry to find another prisoner, captain Anstruther of the Madras artillery, who has since proved to me a most kind and true friend; there was also the comprador, whom I think you have some knowledge of. My most cruel sufferings were now at an end, and of course I felt more deeply my sad loss; yet I knew that I still enjoyed many blessings. Captain A.'s prison was next door to mine, and I had the pleasure of seeing him often. The mandarins gave me some Chinese clothes of the gayest colors; distressing as it was to my feelings, I was obliged to wear them, and I was put into, what the keeper styled, a clean prison, with a woman to attend on me in my captivity. After breakfasting with lieutenant Douglas at the mandarin's, I went to my lonely cell,—a small dirty room, two sides of which were a mere grating, in many places daylight appeared through the rafters, and it was scarcely fit to live in, its only furniture being my cage, (in which I still slept at night, and into which I was put whenever I went to any of the mandarins,) a lamp, an old table, and a stool. For the first time after the wreck, I was enabled to undress myself and arrange my hair. I could not but rejoice when a large room was prepared for the three gentlemen to reside together in,—lieutenant Douglas having been hitherto obliged to endure all the discomforts of the common prison. Subsequently we met only when we visited and

dined at the mandarin's, which we did at first frequently, but after their curiosity was satisfied I seldom saw them. When at their house, they amused themselves by questioning us about H. B. M., and her government, the number of her navy and army, and the rank and income of the officers. Often I had to repeat my sad tale, particularly on the arrival of other officers; this I thought a great trial, especially when alone. Their inquiries about our respective families were most minute, particularly what relatives we were to queen Victoria, and whether I myself was not her sister, which I was declared to be, notwithstanding what was said to the contrary. But it would be endless to repeat all the foolish questions they asked; however, they made notes of all our replies.

Two days after the removal of the gentlemen from the common prison, all the remaining captives were taken to a far distant jail under the pretence of better accommodations, excepting two who were sick. I had the melancholy satisfaction of seeing them passing my door, but was not allowed to speak to them; it made my heart bleed to observe their distressed looks and haggard countenances.

It was October the 8th, that captain Anstruther received some supplies from Chusan, with letters that held out hopes of release. He kindly sent me a large share of his clothes. The comprador was now taken away from us, which distressed me greatly, as I had now not a creature to whom to speak. They now gave me a bedstead, which I found a great luxury, having hitherto lain on a dirty floor. I was sometimes allowed to see and converse with the sick prisoners, and I almost felt a consolation in dwelling upon the dreadful past. Frequently my heart was sadly torn, on account of different reports about my late dearly beloved husband and child. I was once told, that he was seen going to his cabin to rescue his child, and was afterwards seen dead with the baby on his bosom. Many were the sleepless nights that such accounts gave me, but I found subsequently,—when meeting all the prisoners at the mandarin's, and minutely examining into the fact,—that this rumor was unfounded, for they had not seen the captain after the ship had heeled over.

On the 8th of October I was far from well; two days afterwards I suffered much from violent pain, and was not able to lie down during the whole night, on account of the pain. This I felt deeply, not being able to speak to a creature, and being threatened to have irons put on my wrist; they had let them off only one night on account of my being so ill. On the 9th I was too glad to see the comprador return, who had been sent to Chinhae in order to ascertain whether

the British delegate was really captain Elliot, and, if this was not the case, the individual who dared to appear under an assumed name was to be taken.

On the 14th, they sent another woman to wait on me, with a little cross boy about four years old, who cried the whole day long. This I felt to be a great trial, as I could not have a moment to myself. The other old woman brought also her girl, so that there were four dirty creatures in my dirty hovel. This was scarcely endurable, but, after many intreaties and the lapse of a considerable time, both the children were removed. On Sunday the 18th, I heard the melancholy tidings of one of our sailors being removed by the hand of death. I had seen the poor boy several times, and, as I felt sure he could never recover, the few moments we were allowed to speak, were spent in dwelling upon solemn subjects. Though he was a mere skeleton and weak as a child, still he wore his irons to the last. A day or two before his death, he told me he knew that he would never be well again, but his mind was calm, and I fervently hope that the Savior was present with him. As we parted for the last time, he said with much earnestness "God bless you, Mistress;" these words I still remember, they have been fulfilled, and God has remembered me. The two sick marines were much distressed at the death of the poor boy, and I was delighted to afford them some comfort, temporal as well as spiritual.

On the 26th, we were all summoned by the superior mandarins. I felt much grieved on my way being entirely alone,—little thinking what joy was in store for me. Clothes and letters had arrived from Chusan, clothes in abundance for myself and also for my dear boy, which I had not the least reason to expect, but for which, as I subsequently heard, I was indebted to dear Mrs. Proudfoot. The sight of clothes, intended for my dear lost one, was overwhelming. May the Almighty reward the kind donor, and, by his gracious and merciful providence, ever protect her from requiring such a comfort as she bestowed upon me. Among the above, I received a very kind note, with an acceptable present of shoes, from my friend captain Bailly. The gentlemen received large supplies of clothes, wine, ale, and other articles, with 300 dollars from the plenipotentiaries; and all the prisoners had clothes given to them. All the Englishmen, except the two sick, were present, and to our great satisfaction our fetters were struck off; we were also informed, that we should be free within five or six days for a certainty. Gladness then pervaded every breast, but, as usual, mine was mixed with bitter grief,—to think how short

a time since a happy wife and a joyful mother, and that I must now return desolate and alone. However, I could but be thankful to be freed from my fetters, having worn them, as I imagine aright, for 32 days; and on our way home,—if our wretched prisons deserve such a name,—our hearts were much lighter and we began to put confidence in the glad tidings. But little did I then think, that we should be obliged still to drag on four long months of our existence in the dreary abode.

About the 1st of Nov., it was reported publicly that I should be sent to Chusan alone, and that the gentlemen would be sent to Canton. On the strength of this account, they wrote letters for their friends, which I was to have taken, but, like the many rumors we had before heard, this also proved groundless. Sometime afterwards the two marines, already mentioned, were removed to the other prison. I felt sure, that one of them was then dying, and I greatly feared that he would never reach the prison. His weakness was so excessive, that he once fell down on his way, though supported by a Chinese; after a few days, the news of his death was brought to me. Notwithstanding all the representations of lieutenant Douglas, the irons were not taken off this poor man, until he breathed his last. The prison was so excessively small that they could not turn around, without squeezing each other, and though their commander remonstrated and insisted upon their being allowed to walk about and enjoy the fresh air, they were never permitted to take any exercise in the court. I frequently wrote a few lines to the lads, for whom I felt most deeply, as well as for the crew in general. Lieut. Douglas was now able to provide them with money, and once only, during the four months' imprisonment, was he permitted to visit his men: for, on seeing the deep interest he took in their welfare, and his great anxiety to better their condition, they never permitted him to see them any more. I was delighted to observe the noble feelings, evinced by lieut. Douglas towards the crew of the *Kite*, who suffered great hardships.

Our joy was inexpressible, when a channel of private communication with our friends at Chusan was opened, and when I received from you, my friend, the first letter (Dec. 29th), which afforded us very great consolation. Before this we heard of the death of another marine, which affected us all deeply, and especially his master. Death has made sad havoc amongst us, and the Almighty alone knows the reason why he afflicted us, and I fervently hope that these many solemn warnings may be sanctified to us.

On the 9th, I had again the great happiness of receiving two letters from you, from one of which I learned our then contemplated rescue, which at that time gave me great uneasiness, as I trembled at the idea of any of my countrymen running the risk of such sufferings as I had undergone. But it is wonderful how often we heard of our speedy release and were as often disappointed ; still for the time being our spirits were kept up by such good news.

Your first letter was accompanied by a copy of the holy Bible, an inestimable treasure for which I had long and earnestly prayed ; but, to avoid discovery, I had to read it during the night, so that it was in truth a secret treasure, and henceforth my constant companion. On Tuesday, the 2d of February, I heard that the gentlemen had been summoned by the mandarins to receive clothes and letters, and with an anxious heart I watched the whole afternoon, expecting every moment a visit from them. However, I was obliged to continue in suspense till the next day, when I was called to appear before the mandarins to obtain another most affectionate letter from you, my friend, with an abundant store of clothes and every comfort I could desire. Grateful and thankful as I felt for them, my spirits became deeply affected, inferring as I did, that so many things would not have been sent, if my captivity was not to be prolonged ; yet the linguist cheered me by the assurance, that I should be free within three weeks, or a month. At this time they treated me with great kindness, and I went to see the mandarin's lady, who gave me some fruit and artificial flowers, the first mark of kindness I had received from a Chinese lady. They allowed me to remain until the evening, and I was once more gladdened by meeting my countrymen, and, after staying some time, we all went to my prison to write answers to our letters.

February the 8th, I had the pleasure of a visit from some Chinese naval officers, who told me, that we were to leave Ningpo within a fortnight. We thought there was truth in the news, but we were not certain until the 14th, when I received the glad tidings from yourself. It would be impossible to describe what our feelings were on that occasion. I had thought that the gentlemen had known it the day before, so that our meeting at the first moment was not so joyful as it otherwise would have been, but they had no sooner read my letter, than our mutual congratulations were warm and most sincere, and I again had the happiness of welcoming them to my prison, where we wrote answers to our friends.

On board ship Blundell, March 1st.

On the 22d Feb., before I arose, my attendant came to my bedside, exclaiming "Chinhae, Chusan, get up!" and immediately the comprador called to me, saying that we were indeed to go to Chinhae. But he little thought that he was not to form one of the party; as to myself, I am sure, you will believe me, when I tell you, that I knew not which thing to do first. Numbers of people came around my prison, and I was obliged to shut the door to keep them out. After my morning duties, I got all my boxes packed with the comprador's aid. While thus engaged, he was sent for by the mandarins, who told him, that he was not like the other English prisoners; they would therefore not allow him to accompany them, but send him down to Canton. This threw an immediate gloom over my spirits, and I felt deeply, when, a few minutes afterwards, I saw him locked up in his prison,—for he had long been my friend in adversity. I now with difficulty got through the crowd to the gentlemen's prison, where I received a hearty welcome and the warmest congratulations, and was forbidden to speak of past troubles. Captain Anstruther now insisted upon seeing the comprador to give him money, and, after many intreaties made to the officer, whom he had greatly offended by withholding a picture for some unkindness shown, he at last succeeded in beating his way through the crowd. We walked a great while in the prison-yard until, by dint of perseverance and much pushing among the immense crowd, we got into our palankeens. We had a guard to escort us, and, having crossed the river in our conveyances, I looked back and was astounded at the dense mass of spectators. Mandarins of every grade were in attendance. Indeed the excitement at Ningpo was indescribable. Our road to Chinhae led principally along the river side, and our traveling was anything but comfortable, the way being so bad, that I feared our palankeen bearers would slip. When near Chinhae, one of my bearers tumbled, and the palankeen thumped on the ground. I struck my head, but the alarm was more than the injury. I thought my troubles would not be at an end, until I reached Chinhae. On the road we met several emissaries urging on the bearers to use all speed, to the mutual gratification of both parties. At last we arrived safely at Chinhae, where we were received with due honor by the mandarins. We had not breakfasted, and, when the gentlemen asked for food, a filthy fellow came in with an apron-full of cakes. Afterwards they brought us each a bason of meat. Captain Anstruther was now taken to see commissioner E, and, after remaining a little while, he re-

turned telling us, that we should soon be sent for to hear the same story told him,—namely, that we should not have come to China if the admiral had not sent us, and that we must now return and tell the commanding officer, he must get the ships away with all speed, as a great many soldiers were waiting to enter Chusan so soon as the English evacuated it, but at the same time, he intreated us to labor under no apprehensions, for they had no hostile intentions. At first it was concluded, that lieutenant Douglas was to accompany me to Chusan, while captain Anstruther should remain and see all the men embark; but when we were with E, lieutenant Douglas told him, that captain Anstruther had nothing to do with the people, and begged that he might be allowed to remain with his crew, and that captain Anstruther might accompany me. It was at length determined, that both the gentlemen should stay behind, and only Mr. Witts accompany me. I made every inquiry for my only bonnet and other things which the mandarin had previously sent for to inspect, but in vain, as the officer had kept them and would not restore them. Soon after, I took leave of the gentlemen and reëntered my palankeen which conveyed me to the water's side, where the linguist presented me with a fan. On the mandarin's premises I had the pleasure of meeting all my fellow-prisoners, which relieved my mind, as I was not before aware that they had come down from Ningpo, and had not seen them for several months. I spoke a few words to them as my sedan passed. On our way we were taken to the soldiers' tents; it being a late hour, and quite dark, I could see but little of them, but they appeared to be numerous, and to occupy a very large space of ground. Every attention was now shown me; they carried me close to the boat, and fixed a chair in the sampan for my comfort. The mandarin, who accompanied me, showed me every attention. For some hours our boat lay at anchor, to enable the other prisoners to embark and, during the night, proceeded on her way to Chusan. About seven o'clock in the morning of the 26th, I was once more gladdened by the sight of an English vessel. Soon after, we were boarded by two naval officers, and Mr. Johnson was the first to welcome me to freedom. In a short space of time, we saw several other vessels which lay at the outer anchorage; a few moments more, and the whole fleet was before us. I thought I saw as great a change on Chusan as on myself; the tents were no longer on the hills and to me, at least, all things looked strange. As the boat drew near, captain Bouchier of the *Blonde* sent his gig to convey me on board, and glad indeed was I to step into it, and thus quit for

ever a people, at whose hands I had received such bitter wrongs. When safely arrived on the deck of the *Blonde*, I received the warmest congratulations of captain Bouchier and the many friends to whom I was then introduced. What my feelings were at that moment none but one so long in captivity can conceive. Every one seemed a participator in my enjoyment, and each countenance wore the smile of heartfelt sympathy. I once more sat down to a comfortable breakfast, but my joy was too exquisite to allow me to partake of it. I remained on board the *Blonde* until the arrival of my fellow-prisoners, whom I was most anxious to see once more. Lieutenant Douglas and captain Anstruther soon joined us, and it heightened my pleasure greatly to see those, I so much esteemed, restored to their usual comforts and warm friends; and ere long, the European part of the crew came safely on board. I was much distressed at seeing their wasted frames and pale countenances, yet it was a cheering certainty that every kindness would now be shown them. It is to be hoped, that, by the blessing of God, they will soon regain their wonted strength, and I trust the sad lesson they have so dearly learned will never be erased from their memories. Being most anxious to see you, my dear friend, and, Dr. Lockhart being in waiting to accompany me, I lost no time in hastening on board the *Blundell*, where you had so carefully provided for my comfort. My dear friend lieutenant Douglas did not leave me, until I was safely on board; and no sooner had I reached the deck, than I received the loud and hearty cheers of the whole crew, which not being anticipated was completely overwhelming, combined as it was with the cordial welcome of captain Trail and his officers. To describe our meeting would be needless, it is too indelibly engraven on the heart of each ever to be forgotten; but I would not conclude without a sincere, solemn, and heartfelt ascription of praise and thanks to the almighty Father, the gracious Savior, and the all-sustaining Spirit, who has so truly fulfilled his promise, "I will not leave thee, nor forsake thee."

ANNE NOBLE.

ART. III. *Notices of Japan, No. VIII.: character of the Japanese language; its various syllabaries; poetry, science, divisions of time, &c.*

THE Japanese language was long supposed to be, if not a mere dialect of the Chinese, yet as closely connected therewith as the Italian and Spanish languages are with each other, or with their common parent, the Latin. This supposition, not based upon any knowledge of the two languages, was probably deduced from the fact, that the Japanese understood written, though not spoken, Chinese, whilst the Chinese reciprocally understood Japanese when written in the Chinese character—one of the many used in Japan: a circumstance perfectly intelligible, when it is recollected that the Chinese characters express, not letters or unmeaning sounds, the mere constituent elements of words, but the words themselves, or rather the ideas which those words signify; and therefore must convey the same ideas, expressed by different words, to whomsoever knows the meaning of the characters: just as the numerals 1, 2, 3, convey the same ideas of numbers, expressed by different names, to the natives of different countries.*

The more profound and accurate knowledge of the oriental languages acquired of late years by the scientific philologists of England, France, and Germany, has thrown light upon this erroneous idea respecting the Japanese tongue. The erudite Klaproth explicitly declares, in his *Asia Polyglotta*, the Japanese to be so dissimilar to all known languages in structure, grammar, and every characteristic, as to prove the nation who speak it to be a distinct race. A disquisition on this subject would be out of place here; but a glance at the specimens given by Meylan and Fischer, is sufficient to show one essential dissimilarity between Chinese and Japanese. Every body knows the former to be a monosyllabic language, while Japanese is polysyllabic; nay, it might be called hyper-polysyllabic, since the simple pronoun *I* cannot be expressed in Japanese by a smaller number of syllables than four, *watakusi*; and to multiply *I* into *we*, requires the further addition of a dissyllable, as *watakusidomo*. At the same time, it must be admitted that, of these syllables, some are held so far supernumerary as to be dropped in speaking. Thus, in the Japanese dialogues given by Overmeer Fischer, who avows his knowledge of the language to be merely adequate to the common purposes of every-day life, the *watakusi* and *watakusidomo* of Meylan's grammatical specimens are contracted into the less euphonous, but much shorter, *watakfs*, and *watakfsdomo*.†

* [It is not quite correct to say that the Chinese understand Japanese when written in the Chinese character. A sentence written this way is nothing more or less than Chinese, and when thus expressed it can with propriety, no more be called Japanese than it can be called Corean, or Cochinchinese, or even English. The comparison introduced of the Arabic numerals is an apposite one; see also Chinese Repository, volume III, page 15. That the Japanese understand the Chinese language when written, after they have learned the meaning of the characters, although they cannot converse in it, is no more surprising, however, than that an Englishman comprehends French when he sees it in a book, but hardly understands one word of what a Parisian says to him when he first crosses the Channel.]

† [Like the Chinese, the Japanese have a great variety of terms for expressing

Fischer says that the sound of Japanese is soft and sweet; Meylan, that some of the letters cannot be articulated, save by native organs "to the manner born;" a matter that seems not unlikely, judging from the difficult contraction of the personal pronoun. The president adds, that in Japanese there are no articles; and that the declension of nouns is by small words following the noun to be declined, like the *domo* following and attached to *watakusi*, for the purpose of making it plural. In fact, the name and nature of the preposition are simply reversed, by being made to follow instead of preceding. With respect to verbs, they remain unvaried by person or number, though changing with the tense and voice.*

The Japanese have a syllabary of forty-eight letters, which may be in a manner doubled, by affixing marks to the consonants that modify their sound, rendering it harder or softer. This syllabary dates from the eighth century, and may be written in four different sets of characters. These are, the *kata-kana*, which is held appropriate to the use of men; the *hira-kana*, similarly appropriated to women; the *manyo-kana* and the *yamato-kana*, the difference between which, in use or nature, is not explained, but they are said to show the original type of every letter. In addition to these four sets of characters, the Chinese is used as a sort of learned character; probably a symptom and consequence of the arts and sciences having been brought from China to Japan. In this Chinese character all works of science, or appertaining to the higher departments of literature, as also official papers and public documents, are still written or printed. But even learned men employ their own *kata-kana* in writing annotations upon books, the

the personal pronouns, many of which convey, in themselves, an intimation of the relative standing of the parties, or in some degree indicate deference to the person spoken to or spoken of, and respect from the person speaking. This feature of the Japanese language is not confined to the pronouns, but extends to many words indicating an action, decree, a thing, a word, or aught else, of the high personage, be it a divinity, emperor, or honored friend, who forms the subject of the sentence; so that a highly polished and deferential sentence is much longer than one in ordinary conversation. Thus, in speaking to a friend, they say, *Konnichi omaiyewa nani no tokoroni yukuka?* meaning, where are you going to-day? But to a superior, the phrase would be, *Konnichi no kimiwa nani no tokoroni on ide asobasaruka?* In the instance given above, *wasi* is the word for the first person speaking, among equals or to an inferior, while *watakusi* is used when speaking respectfully to a superior or to a stranger; so with *wasidomo* and *watakusidomo* for the plural *we*. The syllable that is dropped is not a supernumerary one, but is contracted in speaking, as is the case with words generally in conversation, for the Japanese, in rapid enunciation, frequently make an elision of the last vowel, wherever the euphony of sentence requires it, in this respect resembling the French.]

* [The examples of Japanese poetry given in this paper will somewhat illustrate the pronunciation of the language; it is, in truth, an agreeable tongue, and, moreover considerable changes are permitted for the sake of euphony. When it is written in English, almost every other letter is a vowel, and when consonants unite and the vowels are dropped, it is for the most part in words where they readily coalesce; thus *shrano* for *shirano*. There are, however, many exceptions to this apparently simple rule, and study is required before the student can read correctly even after he knows the syllables.—The contraction of *watakfs* is probably written by the Dutch to express a kind of aspirated clipping of the word, for there is no *f* sounded by those whom we have seen from other provinces, nor is it thus written in Rodriguez' Grammar. The language is very copious, for it has not only its own native stores to draw from in expressing ideas, but unlimited use is also made of the Chinese; and the two are combined, and separated, apparently altogether according to the fancy of the writer. The verb especially is very full in moods

text of which is in the Chinese character. The Japanese, like the Chinese, write in columns, from the top to the bottom of the paper, and begin from the right side.*

and voices. For some general remarks on the Japanese tongue, see Chi. Rep., vol. VI., page 105.]

* We give a few additional particulars, concerning the syllabaries of the Japanese language, most of which are abridged from an article by Klaproth, in the *Nouveau Journal Asiatique* for Jan. 1829. The following is his account of the introduction of the Chinese literature into Japan.

"Up to the time of the sixteenth *daïri*, named 應神天皇 *Oūzin tenno*, the Japanese had no writing, all ordinances and proclamations being made *vivâ voce*. Under the reign of this prince, Chinese characters began to be employed.

In the year 284 B. C., *Oūzin tenno* sent an embassy to the kingdom of 百濟 *Haku-sai*, which then existed in the southeastern part of Corea, to obtain learned persons, who were able to introduce the civilization and literature of China into his dominions. The ambassador, on his return, brought the celebrated *Wonin*

王仁 or Wangjin, who perfectly fulfilled the object proposed. He was descended from the emperor Kaoutsoo of the Han dynasty, and on his arrival was appointed the instructor of two princes. His descendants subsequently filled high military dignities, and his own merit appeared so great to the Japanese that they afterwards accorded him divine honors. Since the time of *Wonin*, the Chinese characters have been in use among the Japanese. In the form of pure Chinese, they are employed principally in works of learning; but this does not hinder their diffusion throughout the country.

"However, as the construction of the Japanese language differs materially from that of the Chinese, and as the same Chinese character frequently has many meanings, the need of a remedy for this inconvenience was soon perceived, and consequently, a syllabary was formed, in the beginning of the 8th century, from

parts of Chinese characters, which was called for this reason *kata-kana*, (片假名) meaning 'parts of letters.' This syllabary is used, at the side of Chinese characters, to indicate their pronunciation or their signification in Japanese, or between them to mark the grammatical forms of the idiom rendered difficult by the use of isolated characters. It is not known certainly who is the author of this syllabary, but tradition ascribes its invention to the illustrious 吉備 *Kibi*. Another Japanese work called 知事始 *Wa Zi Si* (Origin of Things in Japan), assures us that *Kibi* composed the *kata-kana* syllabary, and that he traveled to China, from whence he returned in A. D. 733. After his death, flourished the famous 弘法 *Kōbō*, the inventor of another syllabary, which could be used

for the Japanese language alone, without having recourse to the Chinese. It is called *hira-kana* 平假名 or 'equal writing,' and like the *kata-kana* is derived from Chinese characters.

"Of the invention of the third syllabary, we read as follows: 'In the year 1006 A. D., a priest of Budha, called *Ziäku sō* 寂昭 (or *Shühchaou* in Chinese) went from Japan to carry tribute to China. He did not understand the spoken Chinese, but as he wrote it very well, he was directed to make out a list of Chinese characters with their meanings in Japanese. At this time it was he made some letters for his country, forty-seven in number; this number was adopted because the syllabary brought from India had that number.' The forty-eighth syllable was added afterwards. This syllabary, which is used indiscriminately with the *hira-kana*, is called after the name of its inventor.

"There is still another ancient syllabary, with which was written the collection of odes called the *Myriad Leaves*, and which for this reason is called *Manyo-kana*.

Books intended for the instruction of either children or the lower orders are invariably printed in *hira-kana* letters; but we are told that, in those designed for

These characters are frequently mixed up with those of the two other syllabaries; it has the same order, and is composed of complete Chinese characters, written both in the common and in the running hand, and many characters are frequently employed to represent the same syllable. The following list contains the prototypes, but others are as frequently used as these; and it should be observed that the Chinese characters which compose this syllabary, as likewise of all the others, do not always represent the Chinese sound of the words that they designate. Thus, the Chinese character *kedng* 江 a river represents the syllable *ye*, which in Japanese has the same signification; also *neu* 女 a female is called *me*, meaning the same thing."

THE SYLLABARY CALLED MANYO-KANA.

惠 <i>ye</i> <i>hwy</i>	佐 <i>sa</i> <i>tso</i>	計 <i>ke</i> <i>ke</i>	爲 <i>i</i> <i>wei</i>	津 <i>tsu</i> <i>tsin</i>	和 <i>wa</i> <i>ho</i>	登 <i>to</i> <i>tang</i>	以 <i>i</i> <i>e</i>
飛 <i>hi, fi</i> <i>fe</i>	幾 <i>ki</i> <i>ke</i>	不 <i>fu</i> <i>puh</i>	乃 <i>no</i> <i>nae</i>	禰 <i>ne</i> <i>ne</i>	迦 <i>ka</i> <i>ked</i>	知 <i>chi</i> <i>che</i>	呂 <i>ro</i> <i>loo</i>
毛 <i>mo</i> <i>maou</i>	由 <i>yu</i> <i>yew</i>	已 <i>kō</i> <i>ke</i>	於 <i>o</i> <i>yu</i>	奈 <i>na</i> <i>nae</i>	與 <i>yo</i> <i>yu</i>	利 <i>ri</i> <i>le</i>	波 <i>ha</i> <i>po</i>
世 <i>se</i> <i>she</i>	女 <i>me</i> <i>neu</i>	江 <i>ye</i> <i>kedng</i>	久 <i>ku</i> <i>keu</i>	良 <i>ra</i> <i>läng</i>	太 <i>ta</i> <i>tae</i>	奴 <i>nu</i> <i>noo</i>	仁 <i>ni</i> <i>jin</i>
寸 <i>su</i> <i>tsun</i>	美 <i>mi</i> <i>me</i>	天 <i>te</i> <i>te'n</i>	也 <i>ya</i> <i>yay</i>	武 <i>mu</i> <i>woo</i>	禮 <i>re</i> <i>le</i>	留 <i>ru</i> <i>lew</i>	保 <i>ho, fo</i> <i>po</i>
之 <i>si, shi</i> <i>che</i>	安 <i>a</i> <i>gan</i>	萬 <i>ma</i> <i>man</i>	宇 <i>u</i> <i>yu</i>	曾 <i>so</i> <i>tsäng</i>	遠 <i>o, wo</i> <i>yuen</i>	血 <i>he, fe</i> <i>heuë</i>	

This syllabary commences on the right, and reads in the Chinese manner. The syllables in *italic* are the sounds of the characters according to the court dialect of China, as given in Morrison's Dictionary; the others are their Japanese sounds, written as they are expressed in a table given in the VIIth volume of the Repository, page 496.

"There is still another syllabary, made of Chinese characters considerably contracted, which is call *Yamato-kana* 倭假名 or 'Japanese writing.'" One of the modes of employing Chinese characters in Japanese is here exhibited. *Yamato-kana* is formed of three characters; the first one 倭 is an old name for Japan, and is read *Yamato*, though its sound is *i*; of the other two 假名, the first is called according to its sound *ka*, the other according to its meaning in Japanese *na*, i. e. a name, and by the combination of the two is derived *kana*, a syllable or a character. The Chinese characters for *hira-kana*, *kata-kana*, and *manyo-kana* are all used in the same manner.

It may be added, that with the exception of the *kata-kana*, these various syllabaries are seldom used alone. Ordinarily, the characters of two or three are mixed together, without any rule, which renders the decyphering of the whole much more troublesome. And as if it was not already sufficiently difficult, Chinese characters are interspersed here and there, sometimes with and sometimes without the meaning or sound given on the side, just according to the whim of the writer. So that if we take into consideration the number of signs in each of the five sylla-

the well-educated, all four kinds of letters are often indiscriminately used and intermixed with the Chinese ideographic characters; one word, or even one syllable,

with the variations (or synonymous characters as they may be called), all of which cannot be much less than three hundred, together with the unlimited use made of Chinese characters, both in the running-hand and in the common form, it must be conceded that the scholars of Japan have succeeded in making their language one of the most difficult to read of any in the world, if indeed it is not the first in this respect. So close and so extensive is the connection between the two languages, that before the native student can make much satisfactory progress in his own literature, he must acquire a knowledge of three or four thousand Chinese characters, and ascertain how they are used by authors in his own country, the various modes of combining the two languages, and the different ways of writing the same character. Indeed, as it may easily be supposed, much of the time of the scholar is consumed in merely learning to read and write. We give a specimen of a common Japanese book, in which the *hira-kana* forms the groundwork as it were, intermixed with numerous Chinese characters, and with syllables from the *yamato-kana*. A translation of it can be seen by turning to vol. IX., page 90, bottom paragraph, on 'roasting ore.' The first three lines are read as follows:

Haku shekiwo yaku dzu.

Haku shekiwo yaku nite, hazhimete kanadowo tsuru; kanadoni arashi guchi nari, hiwo towasu kuchi nari, kanado no soto ni takigiwo shiki, &c., &c.

It will be observed that many of the common Chinese characters are without either collateral explanations, or sound; and also that such characters as have been explained once are left unmarked when repeated soon after.

Specimen of common Japanese Writing.

璞石と煨く因
 火と通つて口より電の底は薪と一
 其は璞石となふ且志は且あゝぬ
 一と電に上り口より積り何げ延又
 萱藁の新を以て厚く覆ひ水と
 打下の口より火と焚くなり出抵
 三十日と経て煨あ透りて冷
 冷めて後取出次

ble, being written in one character, and the next in another: no small addition to the difficulty of making any progress in Japanese literature.

In order to bring the various syllabaries which are employed in Japanese writing into view at once, we have combined them together in a tabular form. This table is made out from those in Rodriguez' Grammar, and Siebold's *Epitome linguae Japonicæ*. The list of synonymous Chinese characters employed to represent the sounds of the syllables given by Rémusat in Rodriguez' Grammar amounts to 382; a few of them are, however, used to represent the sound of two syllables.

Sounds of the Japanese Iroha, or Syllabary.

i	chi ji	yo	ra or la	ya	a	ye
ro or lo	ri or li	ta da	mu	ma	sa za	hi or fi bi pi
ha or fa ba pa	nu	re or le	u	ke ge	ki gi	mo
ni	ru or lu	so zo	i & wi	fu bu pu	yu	se or she ze or zhe
ho or fo bo po	wo	tsu dzu	no	ko go	me	su zu
he or fe be pe	wa	ne	o	ye & e	mi	'n
to do	ka ga	na	ku gu	te de	si or shi zi or zhi	

This syllabary is read perpendicularly, commencing on the left side, and each space corresponds to a space in the table on the opposite page. In each square are inserted: 1. The *kata-kana*, which occupies the centre, having the inflected syllables immediately underneath them, as *ha, ba, pa*; the addition of two marks, (") called a *nigori*, changes the initial into a harder or rougher sound; the addition of a *maru* (°) or circle, changes the initial *h* or *f* of six syllables into *p*. 2. The Chinese characters, from which the *kata-kana* is derived, placed in the top corner on the left side of each square. 3. The *yamato-kana* immediately beneath it, in the left lower corner; it will be seen that this is sometimes a contraction of the preceding, and sometimes not. 4. The *hira-kana* occupying the upper right hand corner; a few of these syllables are derived from the Chinese characters in the opposite corner. 5. The syllabary of Ziaku-sō immediately underneath the *hira-kana*, together with some other forms used for certain syllables, as in *ta, ma, no, na, &c.* Many of the syllables in this are identical with those in the *hira-kana*. There are also other forms of *hira-kana* besides these, for which see Rodriguez' Grammar, or Klaproth in *Journal Asiatique*. The last and forty-eighth

伊 い イ 以	知 ち チ 知	興 よ ヨ と	良 ら ラ ろ	也 や ヤ 愈	阿 あ ア 阿	惠 ゑ エ ゑ
路 ろ ロ 路	利 り リ リ	太 た タ 太	武 む ム 武	萬 ま マ 萬	佐 さ サ 佐	飛 ひ ヒ 飛
波 は ハ 波	怒 ぬ ヌ 怒	禮 れ レ 禮	字 じ ジ 字	計 け ケ 計	幾 き ギ 幾	毛 も モ 毛
仁 に ニ 仁	留 る ル 留	曾 そ ゾ 曾	爲 ゐ ミ 爲	不 ふ ブ 不	由 ゆ ユ 由	世 せ セ 世
保 ほ ホ 保	越 こ コ 越	津 つ ツ 津	乃 の ノ 乃	古 こ コ 古	免 め メ 免	寸 す ス 寸
皿 へ ヘ 皿	和 わ ワ 和	禰 ね ネ 禰	於 お オ 於	江 え エ 江	身 み ミ 身	ん ン ん
度 ど ト 度	迦 か カ 迦	奈 な ナ 奈	久 く ク 久	天 てん テン 天	之 し シ 之	ハ ハ ハ

Japan has long possessed the art of printing, after a fashion sufficient for the diffusion of literature, but not emulating the splendor of the London press. The Japanese printers are unacquainted with movable types, and they rather multiply manuscript copies by means of a very inferior sort of stereotype in wood, or by wood-cuts, than really print, as we understand the process. Still, they supply the public with books, and we are assured that reading is the favorite recreation of both sexes in Japan, especially at the *mikado's* capital.

Japanese literature comprises works of science, history, biography, geography, travels, moral philosophy, natural history, poetry, the drama, and encyclopædias. Of the merits of the productions of Japanese genius in most of these departments, the Dutch writers speak highly; but considering that the members of the *Dezima* factory are not likely in general to have enjoyed the most finished or scholarlike education, we may be allowed to receive their judgment with some distrust. Nor is this want of confidence in the critical taste of these eulogists of Japanese literature diminished by turning to the very few data upon which we, in this country, can form an opinion for ourselves.

syllable is an imperfect nasal sound, and was added subsequently to the formation of the preceding syllabary, (Klaproth says by one *Saï-chiu*, who employed the character 京 *king* to represent it,) and apparently for the purpose of representing Chinese sounds ending in *ng*. In composition its sound is always *n* (sometimes *m* for sake of euphony in the middle of words), but alone it resembles a half enunciated *ng*, and is formed by putting the tongue on the roof of the mouth, and then making a sound in the throat.

The characters in the last square of the table are marks used in writing. The first, when used, shows a repetition of the preceding syllable; the second is placed between Chinese characters to show that they are to be read continuously, or joined together as a single word in Japanese; its use may be seen in the specimen plate given below. It is also employed in *kata-kana* after a syllable to lengthen its sound. The last two marks show that a dissyllable or word is repeated; for instance in the word *kotogoto*, this mark is written instead of *goto*, and with a *nigori* to show the change in the first syllable from *ko* to *go*.

The sounds of some of these syllables vary in different parts of Japan, and different modes of writing Japanese words have also been adopted by scholars of different countries. Siebold writes *lo*, and Klaproth *ro*, for the second syllable, and so of *ra*, *re*, *ri*, and *ru*; those natives whom we have heard pronounce them, say *ra*, *re*, but yet cannot distinguish between the two sounds of *ra* or *la*. When either of these five syllables begins a word, the *r* is sometimes pronounced as if preceded by a soft *d*. Siebold remarks, "that the sound is difficult to express, but vibrates between *l* and *r*, something like the first efforts of children to sound it: in Yedo, the *r* predominates, and in some principalities the *l* obtains." Those syllables beginning with *h*, except *fu*, we have always heard pronounced *ha*, *he*, *hi*, *ho*, &c., but Klaproth writes *fa*, *fe*, *fi*, and *fo*, and this was the old Portuguese mode, now retained in *Fatsisio*, *Firado*, *Figo*, &c. Those whom we heard also say *she* and *shi*, but Siebold and Klaproth both writes *se* and *si*. There appears to be little or no difference between the sounds of the syllables *i* and *wi*, *e* and *ye*, and we have written them thus in this table because it can be hardly be supposed there are two syllables of precisely the same sound; the natives whom we have consulted, however, (and they are from three principalities,) make no difference between them either in sound or use.

In preparing Chinese books for the Japanese public, or when writing Chinese, the grammatical additions are more or less numerous according to the caprice of the editor or writer. Sometimes, however, the works are simple reprints. The cases of nouns, the terminations and tenses of verbs, and the marks to show the transposition of characters are seldom omitted. The perpendicular lines between characters, and the meaning of difficult and unusual characters or their sounds, are

Klaproth has given a version of a geographical treatise, and Titsingh has translated, or caused to be translated, Annals of the *Daïri*, and Annals of the *Sio* introduced into books which it is desirable to make very plain. In the specimen here given, the small figures at the right hand corner of many of the characters are the grammatical terminations; the catches and figures at the other corner of many others show that they are to be transposed in reading. For instance, the first two characters 取鉞 are transposed, being read *kawawo toru*, and the catch at the left hand corner of *toru* 取 shows that it is to be read after the other. It will be observed that the second of the two has hira-kana syllables on the side; this is an instance of their use in explanations, for the character is an unusual one, and moreover is here used in an uncommon sense. The circles are marks of punctuation. A translation of this paragraph also will be found on page 96th of vol. IX.

Specimen of Chinese Writing with Japanese explanations.

復加	或灑水	輕浮	風火	于爐	爐炭	素簾	造洪	凡取	取鉞
候其良者滿爐乃撥除	水取而棄之璞盡更繼炭耗	津津然流出槽道隨出冷結	力到鎔化盈科其土滓名之	頭手把長鐵杖分撥安排及	之上二人就高鼓簾一人立	二座安置牆背將煨璞放之	煨爐前通一槽道	鉞屋下設牆壁	俗謂之波久不幾鉞銅

Prefaces of books are frequently written in Chinese, while the body of the work is in *hira-kana*; in these cases, the running-hand is often employed, which much increases the labor of decyphering the text, if the reader has learned only the common form.]

gouns of the Gongen dynasty. Of these works, the first is by far the best; it is minute, and no doubt imparts accurate knowledge of the geography and form of administration of the three claimed dependencies of the Japanese empire, Corea, the Lewehew islands, and Yezo, including the Kurile archipelago. Its faults are dryness and dullness, unavoidable, perhaps, in a geographical description, and a great deficiency of statistical information. The *Annals* of the *Daïri* have been recently corrected and edited by Klaproth; and a more jejune account of births, marriages, accessions, abdications, and deaths, with a few sicknesses, pilgrimages, and rebellions—but even these last uninterestingly told—it would be difficult to conceive. The *Annals* of the *Siogouns* are similar in character, though interspersed with curious anecdotes; but even these are very heavily narrated, whilst some of them are evidently gleaned by Titsingh, or his Japanese translators, from other sources than the original *Annals*. Altogether, the three works, though valuable for the information they supply are such as it is a serious task to wade through.

Of the moral philosophy, all that can be gathered is, that it deals in commentaries* upon the moral precepts of the Chinese philosopher Kung footsze, or Confucius, commentaries upon the Sintoo mythology, which the highest philosophy allegorizes into the epochs of creation. The encyclopædias (of which M. Rémusat has given an excellent specimen) appear to be little more than picture-books, with letter-press explanations, arranged, like other Japanese dictionaries, sometimes alphabetically, and sometimes according to a not very scientific classification of the subjects.

Of the Japanese art of poetry, of its metre or rhyme, or substitute for either, nothing is said by any of these writers; but presidents Meylan and Titsingh furnish some specimens, as far as prose translations can be said to afford a specimen of poetry. A selection from these examples may be here introduced; and as these gentlemen give the originals, printed in Roman characters, the insertion of one or two of these will show the form of the stanza, rhyme, &c. They will also show that either the Japanese language has great power of compression, or the Dutch translation, from which ours is rendered line by line, is very diffuse.

Aïta Kampei,
Kawo mita Kampei,
Mamani hanasivo itasita Kampei,
Uchi siri tara yakamasi Kampei,
Sekenni waru Kampei.

Y'es! eager is my longing
 To look upon thy face,
 With thee some words to speak;
 But this I must renounce;
 For should it in my dwelling
 Once chance to be divulged,
 That I with thee had spoken,
 Then grievous were the trouble
 On me would surely light.
 For certain my good name
 Were lost for evermore.

* Siebold and Fischer.

† MSS. de la Bibl. du Roi. vol. xi. p. 123.

The following ethical stanza is likewise given in the original, because in it are some lines longer than in any of the other specimens; but whether this be accidental, or regulated by the nature of the subject, is not explained.

*Kokorodani makotona,
Michi ni kanaŕ naba,
Inorazu totemo kamiya,
Mamoran.*

Upright in heart be thou, and pure,
So shall the blessing of God,
Through eternity be upon thee;
Clamorous prayers shall not avail,
But truly a clear conscience,
That worships and fears in silence.

One of Titsingh's specimens, a short poem upon the murder of Yamasiro, a councillor of state, is both rather more poetical, and exemplifies the allusions to old stories or legends, and the play upon words, said to characterize Japanese poetry. This president, or rather his French translator, has added to his Dutch a Latin version, professedly literal, and no longer than the original; for which reason, it may be better to translate that (even if not literally, which the singular collocation of the words, dislocated beyond ordinary Latin dislocation, would, even more than the extreme compression, render difficult in English), than to copy the doubly and trebly translated translations; his work being published only in French and English, not in Dutch. It must be premised, that the constituent parts of the murdered man's name, being *yama*, 'a mountain,' and *siro*, 'a castle,' afford a happy opportunity for puns.

"That the young councillor is cut off at the castle on the hill by a new guard, exciting a tumult, I have just heard.

"Yamasiro's white robe being dyed with blood, all behold in him the reddening councillor.

"Along the eastern way, through the village Sanno, the rushing waters poured, burst the dyke of the swamp, and the mountain-castle fell.

"The precious trees planted in vases, the plum-trees and cherry-trees beautiful with their blossoms, who threw them into the fire? 'Twas Sanno cut them down.'

(This alludes to an old tale of one Sanno's still unbounded hospitality, when reduced to extreme indigence.)

"Cut down is the insane councillor. We might say, had such things ever before been heard of, this was the chastisement of Heaven."

These specimens may suffice; but as the compression and style of Japanese verse have certainly not been displayed in the Dutch translations, perhaps one stanza of the Latin, which professes to be line for line, may not be unacceptable.

Kiraretawa,

Bakadoshi yorito,

Kikuto haya;

Yamano o shiro mo

Sawagu shinpan.

Præcidisse

Consiliarum minorem

Nuper audiui;

In montis castello

Turbas excitantem novum custodem.

With the statement that ballads, romances, and songs are said to constitute the greater number of Japanese poems, this subject may now be dismissed. Of the drama, all that could be found has already been given, in speaking of the theatrical representations at Ohosaka; and we turn from light literature to science.

The only sciences that can be said to be cultivated in Japan, are medicine and astronomy, and upon these were assured that original works, as well as translations of all accessible European publications, are constantly appearing. Of the merits of the original works we have no means of judging, save by inference from the reports of the abilities and knowledge of the Japanese physicians and astronomers; and on this head, those of the medical travelers are favorable. Dr. Von Siebold dwells eulogistically upon the zeal with which physicians from all parts of the empire thronged about him to acquire medical science of a higher character than their own; and his opinion of the intelligence and knowledge evinced by their questions has been already mentioned. The latter remark applies equally to the astronomers; and it may be added, that their sense of the scientific superiority of Europe, alone places the Japanese far above the self-sufficient Chinese.

Of the proficiency of the medical profession in Japan, some further notion may be formed from the assertion that acupuncture and *moxa* burning are native inventions. The former of these remedies, having been introduced into this country, needs no description; but it may be worth mentioning, that among the books brought to Europe by Heer Titsingh, is one containing accurate directions for its use, with an enumeration of the maladies it is calculated to relieve, and accompanied by a doll, upon which is marked every part of the frame adapted to the operation, according to the several cases. *Moxa* burning is a means of blistering, or making an issue, by actual cautery, or burning balls of flaxen down, made by tritulating the leaves of mugwort (*Artemisia vulgaris*), upon the skin.*

The drugs employed in Japanese pharmacy are mostly animal and vegetable, chemistry being for too superficially and imperfectly known to allow physicians to venture upon mineral remedies. But botany, as connected with the knowledge of simples, is diligently cultivated, and the medicines used are said to be generally beneficial; the chief reliance, however, is upon diet, acupuncture, and the *moxa*. Superstition is the main obstacle to the progress of medicine and surgery; its baneful influence was apparent in what has been incidentally mentioned respecting the obstetric department of the science: and the pollution incurred by contact with death renders dissection, and consequently anatomical science, impossible.

In astronomy, the proficiency made is yet greater, perhaps, from there being no superstitious impediments in the way of progress in this science. The Japanese astronomers study the most profound works that have been translated into Dutch, and have learned the use of most European instruments. These they have taught Japanese artists to imitate, and Meylan saw good telescopes, barometers, and thermometers, of Japanese workmanship. In consequence, the almanacs, which were formerly imported from China, are now constructed at home, the calculation of eclipses included, in the colleges at Yedo and Miyako.

The measurement and division of time are in Japan very peculiar, and not very easy to be understood. For chronological purposes, cycles are employed; of these there are three, unconnected and concurrent. The one is formed by a somewhat complicated blending of astronomy with other branches of natural philosophy; the remaining two are simple, and may therefore be first mentioned.

The cycle habitually used in history for dates is the *nengo*. This is a period of arbitrary, and therefore ever-varying length, from one year to any number of

* [The use of the actual cautery is very common, according to Kämpfer: and a great number of the people who crowded the decks of the Morrison had scars on their bodies showing where it had been applied.]

years. It is regulated by the pleasure of the reigning *mikado*, according to any remarkable or accidental occurrence that he thinks worthy of such commemoration; he may, for instance, appoint a new *nen-go* to begin from the building of a temple, from an earthquake, or the like; and he gives it a name descriptive of its origin, either simply, or, in the oriental style, metaphorically, allegorically, and enigmatically. Thus, a *mikado* ordered a new *nen-go* to begin on his abdication, and named it the *nen-go genrokf*; literally, 'the *nen-go* of the happiness of nature and art;' implying that he, in his retirement, should have leisure to enjoy both. The new *nen-go* lasts till some new event induces the same *mikado*, or his successor, immediate or remote, to terminate it and commence another.

The other simple mode of computation is by the reign or *dat* of every successive *mikado*. This, as the most straightforward, is the one in common use. The only difficulty to which it seems liable; namely, the interruption of a reign in the middle of a year, is obviated by the provision, that the whole year in which a *mikado* abdicates or vanishes is reckoned to him who begun it, and the *dat* of the successor calculated only from the next newyear's day.*

The third, the astronomical cycle of sixty years, is far other, and a very complex affair, being constructed by calculation out of the signs of the Zodiac and the elements. The former are reckoned in Japan, as perhaps wherever astronomy has been studied, twelve, and differ from ours only in their names. They are collectively called *ziyuni no shi*, or the 'twelve branches,' and run thus:

- | | | |
|-------------------|---|-----------------------------------|
| 1. <i>Ne</i> , | 子 | the rat, answers to Aries. |
| 2. <i>Ushi</i> | 丑 | the cow, answers to Taurus. |
| 3. <i>Tora</i> , | 寅 | the tiger, answers to Gemini. |
| 4. <i>U</i> , | 卯 | the rabbit, answers to Cancer. |
| 5. <i>Tats</i> , | 辰 | the dragon, answers to Leo. |
| 6. <i>Mi</i> , | 巳 | the snake, answers to Virgo. |
| 7. <i>Mma</i> , | 午 | the horse, answers to Libra. |
| 8. <i>Hitsuji</i> | 未 | the goat, answers to Scorpio. |
| 9. <i>Saru</i> , | 申 | the ape, answers to Sagittarius. |
| 10. <i>Tori</i> , | 酉 | the cock, answers to Capricorn. |
| 11. <i>Inu</i> , | 戌 | the dog, answers to Aquarius. |
| 12. <i>I</i> , | 亥 | the wild boar, answers to Pisces. |

The † elements of the Japanese are more original. They are held to be five in number, excluding air, and including wood and metal as elementary substances. But these five are whimsically doubled, by taking each in a twofold character; separately as one in its natural state, and another as adapted to the use of man, yet in each an element. This is so strange as to be worth giving at length, and in the proper order.

* [The year of the *siogoun's* reign is also employed as a mode of computing time, for the dates of all the Japanese books we have seen are reckoned by the number of years he has sat on the throne.]

† Meylan.

1. *Ki no ye* [represented by the Chinese character 甲] is wood in its natural state, as tree; this is the first element, and becomes,

2. *Ki no to* [represented by 乙] when cut down and converted into timber.

3. *Fi no ye* [by 丙,] is the element of fire in its original state, as appearing in the sun's heat, lightning, volcanic eruptions, &c.

4. *Fi no to* [by 丁] is fire kindled by man, with wood, oil, incense, &c.

5. *Tsuchi no ye* [by 戊] is earth in its uncultivated state, on mountain-tops, at the bottom of the sea, &c.

6. *Tsuchi no to* [by 己] is earth as wrought by the hand of man into porcelain, earthenware, and the like. Tilled ground appertains to this element, and it is sometimes represented by a rice-field.

7. *Ka no ye* [by 庚] is the metallic element in its native state of mineral ore; sometimes also symbolized by manufactured metal, as a sabre or a bell.

8. *Ka no to* [by 辛] is the metallic element smelted, worked into hammers, nails, shears, &c.

9. *Midzu no ye* [by 壬] is water as it flows from springs and in rivers; and

10. *Midzu no to* [by the character 癸] is the other watery element, as stagnant in pools and morasses: a curious deviation from the principle laid down, that adaptation to human use constitutes every second element. [It is, however, sometimes represented by water issuing from a pipe or reservoir.]

Now, these ten elements being five times combined with the twelve signs of the Zodiac, in some way more complicated than intelligible, sixty compound figures are said to be obtained, each of which stands for a year in this most scientific cycle.*

The year is divided into twelve lunar months, but contains more than 336 days, because the *mikado* and his astronomers add a couple of days to several of the months, announcing always in the almanac of the year how many and which of the months they have thus increased. The difference between the lunar year, even thus lengthened, and the sidereal year, is corrected by inserting every third year an intercalary month of varying length, according to the number of days the *mikado* has been pleased to make requisite.†

* [The mode of combining the *ziguni no shi*, or twelve branches, with the five doubled elements, or rather with the ten characters which stand for them, collectively called *shikkan*, or 'the ten stems,' is the same in China as in Japan, and was no doubt adopted from the former by the latter. The subsequent adaption of the 'ten stems' to the five elements belongs to the Japanese, and has no connection with the original formation of the cycle; nor do the latter in numbering the years by it do more than express the Chinese characters which stand for any given year. The apparently complicated nature of the arrangement is chargeable more to its Dutch commentators than to the system itself. The mode of combining the two is explained on page 122 of this volume.]

† [The division of the year into months is the same in Japan as in China, and we rather suspect that the *mikado*, or his officer the *Reki Hakase*, who superintends the preparation of the almanac at Miyako, does no more than publish the already settled arrangement of the various lunar and solar periods of the year. The year is *luni-solar*, and consists of twelve months, except when by this mode of reckoning, the lunar time falls behind the solar time one whole revolution of the moon; then an intercalary month is added by the following rule: if during any lunar month the sun does not enter any sign of the zodiac, (that is, if there are two full

But perhaps the most whimsical, and certainly the most inconvenient, division of time in Japan, is that by hours. A natural day and night is there divided into twelve hours, of which six are always allotted to the day—that is to say, to the interval between the rising and the setting of the sun; the other six to the night, or the period between sunset and sunrise. Thus, the hours of the day and of the night are never of equal duration in Japan, except at the equinoxes; in summer, the hours of the day being long, those of night short, and in winter *vice versa*.

moons in any one sign) that month is intercalary, and the year consequently contains thirteen months. The intercalated year contains 384 days, and the common year 354; the 1st, 3d, 4th, 8th and 12th months have 29 days; the others 30 each. Besides these monthly divisions depending on the moon, the year is still further divided into twenty-four periods of about fifteen days each, the settlement of which depends on the time when the sun is in the first and fifteenth degree of any zodiacal sign. This division was also obtained from the Chinese.

The Japanese have a sort of descriptive term for each of the months called its *wa miyô* 和名, or harmonizing name; they are thus explained in the chapter entitled, *Nippon gets rei zen*, or, All the monthly festivals of Japan, found in the work called the Mirror of Female Education.

1st month, or *shiyo gwats*, is called 睦月 *mo tsuki*, the amicable month, because the hearts of people are then mild and goodnatured from the festivities of the newyear.

2d month, *ni gwats*, is called 衣更着 *ki-sara-gi*, the month to change clothes, because then the winter clothing is laid aside.

3d month, *san gwats*, is called 彌生 *yayoi*, the budding month, because nature then revives from the slumber of the winter.

4th month, *shi gwats*, is called 卯月 *u dzuki*, or flourishing month, when the flowers are in bloom.

5th month, *go gwats*, is called *sa tsuki*, or transplanting month, at which time the crop of rice is transplanted.

6th month, *roku gwats*, is called 水無月 *mi-na dzuki*, or dry month, because no rain falls.

7th month, *sichi gwats*, is called 文月 *fumi tsuki*, or letters' month, because in this month an ode to the stars is written on papers and suspended on poles.

8th month, *hachi gwats*, is called 葉月 *ha dzuki*, or leaf month, because the leaves of autumn begin to fall.

9th month, *ku gwats*, is called 長月 *naga tsuki*, or the long month, for the nights begin to grow long.

10th month, *zyu gwats*, is called 神無月 *kami-na dzuki*, or godless month, because it is supposed that all the deities leave their shrines this month, and go to Idzumo on the north of Japan.

11th month, *zyu-ichi gwats*, is called 霜月 *shimo tsuki*, or hoar-frost month, because the rains congeal into snow and hoar frost.

12th month, *zyuni gwats*, is called *shiwasu*, the final or season-ending month.

The number of festivals, and civic and religious ceremonies, occurring throughout the year, is very great, and the important ones are carefully observed by all classes. Titsingh has given an account of some of the great festivals, and others that are observed by the court; see his *Annals*, pages 114-144.]

Strictly speaking, the length of the hours should vary from day to day; but such extreme accuracy is dispensed with, and the variations are regulated only four times in the year, upon averages of three months.

Again, the numbering of these twelve hours, which seems so straightforward a matter for people who can count twelve, is in Japan so strangely complicated, that had not the expedient been adopted of bestowing upon each hour the name of a sign of the Zodiac, in addition to its number, it would there be no easy task to answer the seemingly plain question of "What's o'clock?" An attempt must be made to explain this abstruse and original system.

Nine being esteemed the perfect number, noon and midnight are both called "9 o'clock"—the one of the day, the other of the night; while sunrise and sunset are respectively "six o'clock" of the day, and "six o'clock" of the night. If it be asked how nine can occur twice in twelve, the answer is, that the arithmetical impossibility is conquered or obviated by omitting the first and the last three numbers, beginning with four and ending with the perfect nine. The intermediate numbers are laboriously evolved from the multiplication table, and the system is based upon the profound respect entertained for the number nine. Here is the process:—

Nine, being the hour of noon and midnight, is the point from which the numbering begins, and considered as the first hour. Twice 9 is 18; subtract the decimal figure and 8 remains, therefore the hour following noon or midnight, say the second hour, is 8 o'clock of the day or of the night. Three times 9 is 27; subtract the decimal figure and 7 remains, and the third hour becomes 7 o'clock of the day or the night. Four times 9 is 36; repeat the operation, and we find the fourth hour, which must invariably be sunset or sunrise, 6 o'clock of the night or the day. Five times 9 is 45; and the usual operation makes the hour following sunset or sunrise, fifth from either noon inclusively, 5 o'clock of the night or the day. Finally, six times 9 is 54; and by the same operation we obtain a 4 for the sixth and last hour, which becomes 4 o'clock of the night or the day. Then comes again the noon, or 9 o'clock of the night or the day. A table, which without previous explanations must have been unintelligible, will now place the sequence of the twelve hours of a natural day distinctly before the reader.

Midnight is *kokonots* or 9 o'clock of the night, the hour of the Rat.

2 A. M. is <i>yats</i> or 8 o'clock	do.	do.	Cow.
4 A. M. is <i>nanats</i> or 7 o'clock	do.	do.	Tiger.
Sunrise is <i>mutsu-doki</i> or 6 o'clock of the day,	do.	do.	Rabbit.
8 A. M. is <i>itsutsu</i> or 5 o'clock	do.	do.	Dragon.
10 A. M. is <i>yots</i> or 4 o'clock	do.	do.	Snake.
Noon, is <i>kokonots</i> or 9 o'clock	do.	do.	Horse.
2 P. M. is <i>yats</i> or 8 o'clock	do.	do.	Goat or Sheep.
4 P. M. is <i>nanats</i> or 7 o'clock	do.	do.	Ape.
Sunset, is <i>mutsu-doki</i> or 6 o'clock of the night,	do.	do.	Cock.
8 P. M. is <i>itsutsu</i> or 5 o'clock	do.	do.	Dog.
10 P. M. is <i>yots</i> or 4 o'clock	do.	do.	Boar.*

* [Each of these hours is divided in eighths (equivalent to our quarters), and the notation of the intervals is done by additions to the word denoting the hour; thus, *kokonots han* is 1 A. M.; *kokonots han sugi* is half past one; *kokonots han sugi maye* is quarter past one, &c., &c. The use of the 'twelve branches' to designate the hours is borrowed from the Chinese, but the other arrangement of numbering the six hours as here explained is peculiar to the Japanese.]

These hours are always sounded by the bells of the temples. The measuring them seems a more difficult matter, although lengthening and shortening the pendulum is spoken of as sufficient for this purpose * (of course, daily, or twice a day, at sunrise and sunset, must be meant). Two indigenous modes are also mentioned. The one, which may, evidently answer, by the burning of bodies of determinate magnitude—analogue to our Alfred's candles; the other, by a peculiar sort of clock, described, not very intelligibly, to consist of a horizontal balance, having a weight at either end, and moving backwards and forwards upon a pin. The subject of hours and clocks may be concluded with the description of a clock—not its mechanism, unluckily—ordered in 1826 by the governor of Nagasaki as a present for the *siogoun*, and considered as a master-piece of mechanical genius. As such it was proudly exhibited to the Dutch factory, and certainly indicates more skill than taste.

"The † clock is contained in a frame three feet high by five feet long, and presents a fair landscape at noontide. Plum and cherry trees in full blossom, with other plants, adorn the foreground. The background consists of a hill, from which falls a cascade, skillfully imitated in glass, that forms a softly flowing river, first winding around rocks placed here and there, then running across the middle of the landscape, till lost in a wood of fir-trees. A golden sun hangs aloft in the sky, and, turning upon a pivot, indicates the striking of the hours. On the frame below, the twelve hours of day and night are marked, where a slowly-creeping tortoise serves as a hand. A bird, perched upon the branch of a plum-tree, by its song and the clapping of its wings, announces the moment when an hour expires, and as the song ceases, a bell is heard to strike the hour; during which operation, a mouse comes out of a grotto and runs over the hill. * * * Every separate part was nicely executed; but the bird was too large for the tree, and the sun for the sky, while the mouse scaled the mountain in a moment of time."

The Japanese possess some little knowledge of mathematics, mechanics, trigonometry, and civil engineering; they have canals, intended chiefly for irrigation, and a great variety of bridges; they have learned to measure the height of mountains by the barometer, and have latterly constructed very good maps of the Japanese empire. In mechanics, they have not got much beyond lathes and water-mills, nor do they desire to make further progress. The views entertained upon this subject were explicitly announced, upon occasion of the model of an oil-mill, forming part of the Dutch present one year, offered to the *siogoun*. The ingenuity of the invention and its admirable mechanism were highly commended, but the model was returned, because the adoption of such an aid to labor would throw out of work all those Japanese who earn their bread in the ordinary mode of making oil.

* Fischer.

† Meylan.

ART. IV. *A short tract respecting four Chinese characters, which perform a very remarkable office in the writings of Mencius and his commentators, published at Paris, A. D. 1830. Translated from the Latin of Stanislaus Julien, by S. R.*

WHILE reading and treating of Chinese books, it has long since appeared to me (and the opinion has every day become stronger), that some characters, in certain cases determined by a certain law, throw off altogether their primitive and accustomed signification, and then become merely the phonetic signs of regimen, by which the accusative case is denoted.

Those we shall at present consider are four in number :

1st. The character 用 *e*, commonly signifying *uti, utor, e, ex*, etc., to use, I employ, of, from, &c.

2d. The character 於 *yu*, usually meaning *a, ab, in*, etc., from, in, &c.

3d. The character 于 *yu*, commonly meaning *in, causâ, propter*, etc., in, by reason of, on account of, &c.

4th. The character 乎 *hoo*, ordinarily importing *in, propter, nota interrogationis*, etc., in, on account of, a mark of interrogation, &c.

Until I shall attempt in a special dissertation more fully to set forth the doctrine from which flows a most copious abundance of principles, and by the aid of which the greatest and most frequent difficulties are solved, I cannot refrain from submitting to my readers in a brief and compendious way the principal and most obvious uses of these characters, so far as they denote the accusative case; supported by some proofs from among the thousands which I have from time to time collected and arranged. For in my 'emendationes,' and especially in the 4th section of Mencius, which embraces the V, VI, VII, and VIII chapters, many things occur which might justly be charged upon me as faults, should I not openly avow my reasons for never having once declined from the royal way.*

* The 王道 *wang taou*, or regia via, is the great subject of the discourses of Mencius^s, and we conceive that M. Julien here delicately compliments himself for his rigid adherence to the opinions of the best Chinese commentators, many of whose writings he has most carefully studied and compared, and without whose sanction he has never advanced any interpretation of Mencius. M. Julien certainly deserves the thanks of all Chinese students for his translation of Mencius; and the industry and judgment, which are displayed in it, reflect the highest credit on the author. He gives us in his preface the names of eight editions of the Four Books, embracing the interpretations of more than forty authors, all of

Of the character 以 *e*, commonly rendered *uti* (se servir), *cum*, *ut*, *causâ*, *e*, *ex*, etc., to use, employ, with, as, by reason of, of, from, &c.

§ I. All sinologues have plainly perceived and known that in the more modern Chinese books the characters 把 *pa* and 將 *tseäng* (*vulgo*, to take, hold), when prefixed to words that precede the active verb by which they are governed, place those words in the accusative case. These characters so situated are very often prefixed to things that cannot be taken hold of, and they so entirely lose their usual signification that, to the mind of the reader or hearer, they appear to be mere potential characters, indicating the accusative case. It is almost the same thing as if in writing Latin, one should cut off the termination of the accusative, which is inseparably suffixed to the last syllable of the noun, and place it before the same noun. I beg leave to do this in the following examples, that I may more clearly and distinctly explain the peculiar property, as I regard it, of these characters.

I shall adduce first an example from the learned Grammar of the distinguished M. Abel-Rémusat; see § 392.

A	把 <i>pa</i>	真 <i>chin</i>	心 <i>sin</i>	話 <i>hwa</i>	說 <i>shwō</i>	了 <i>lenou</i>
Literally :	prehendens	veri	cordis	verba	enuntiavit.	
I write :	as	veri	cordis	loquel-	enuntiavit.	

That is, veri cordis loquelas (*sive* verba) enuntiavit: "He spoke the words of a true heart."

Another example;

B	把 <i>pa</i>	衆 <i>chung</i>	人 <i>jîn</i>	偷 <i>tow</i>	看 <i>kan</i>
Literally :	prehendens	hominum-turbam		furtim	aspiciebat.
I write :	am	hominum-turb-		furtim	aspiciebat.

That is, homines furtim aspiciebat: "He stealthily beheld the men." Observe that 衆 *chung*, (*vulg.* many,) a multitude, denotes the plural number.

That the character 以 *e*, which appears in the 古文 *Koo wăn*, or ancient style of writing, performs, in certain cases, the same office as that of the aforesaid characters 把 *pa* and 將 *tseäng*, will be evident from the following proofs.

which, he informs us, he has felt bound to read again and again, while he has admitted no sense, nor criticised any rendering of others, unless the authority of many, or at least some, of these commentators favored him. And in addition to this he has studied and compared with equal care the two Tartar versions of the same books. The man who has the ability and patience to do all this, in order to expound the Chinese classics, certainly does not boast, if he says he has adhered to the royal road to true interpretation, though unlike the modern *regia via* it is long and tedious. *Tr.*

Mencius, Book II. page 56, line 2d.*

C	以 ^e	仁 ^{jin}	存 ^{tsun}	心 ^{sin.}
	em	humanitat-	conservat	corde.

That is, humanitatem conservat in corde: "He (the superior man) preserves humanity in the heart," which exposition three of the four editions of the Four Books which have been compared confirm. Two of them explain the word 以^e by 把^{pa}, and the third by 將^{tseäng}, as indicating the accusative case, to wit in this manner.

B.	把 ^{pa}	仁 ^{jin}	存 ^{tsun}	心 ^{sin.}
D C.	將 ^{tseäng}	仁 ^{jin}	存 ^{tsun}	心 ^{sin.}

Compare § I., examples A and B, and also Rémusat's Grammar, § 346 and 392. Hence it appears that the learned Noel erred egregiously, when servilely adhering to the usual signification of 以^e like a tyro he interprets the same passage "by the aid of humanity he preserves the heart," as if he had written, "using humanity he preserves the heart."

Respecting the office of 以^e, each of the Tartar interpreters agrees with us.

gosin	bc	moutsilen	dc	teboubi.
humanitat	em	in-corde		reponit.

That is, "he preserves humanity in the heart."

For every one knows that in the Tartar language, the particle *bc*, in construction with the direct compliment preceding an active verb, points out the accusative, as if it were a separable termination of the fourth case.

The reader will find it to his advantage if he can have access to the Tartarico-Chinese Grammar entitled 清文啓蒙 *Tsing Wän Ke Mung*, where (Book 3d, page 6) the particle *bc* just quoted, inasmuch as it denotes the accusative case, is explained by the characters 把^{pa}, 將^{tseäng}, and 以^e.

* The edition of the Four Books to which all the quotations in this tract are referred is the one styled 四書合講 *Sze Shoo Hō Kang*. The mode of reference is as follows:

The pages have been numbered as they are in our books, and thus the reference is to each page, and not to the sheet as in the Chinese mode of numbering. The lines are counted from the right to the left, and the space between every two black lines, which run from the top to the bottom of the page, is counted as two lines, whether it is occupied by the large character when only one line of characters is found, or whether it is blank from occurring at the first of a section. Thus counted, every page has eighteen lines, and the reference is easy. This work has been chosen because it is a common one and supposed to be in hands of every student of Chinese; and because all the editions of it are very uniformly printed. Tr.

Another example. Mencius B. II., page 167, line 12.*

E	以 <i>e</i>	利 <i>le</i>	說 <i>shwō</i>	王 <i>wang</i> ,
	em	utilitat-	eloqui	regi.

That is, utilitatem (sequendam) regi proponere, "to propose to the king utility (to be followed)." Both of the Tartar versions taking 以 *e* to fill the place of 把 *pa* or 將 *tseäng*, as in the foregoing examples, render the passage thus:

<i>aisi</i>	<i>be</i>	<i>dchafafi</i>	<i>wang</i>	<i>de</i>	<i>kisourefi</i> ,
Literally, utilitat-	em	prehendens	reg-	i	elocutus,
utility		taking	to the king		spoke.

§ II. If an active verb, in company with 以 *e*, has two complements, the one direct and the other indirect, three forms of construction may occur, which the following examples will elucidate.

1st. Either the verb is followed immediately by the complement indirect, and the complement direct, with 以 *e* before it, is placed after the indirect complement; as Men. B. I. page 164, line 16.

A	分 <i>fun</i>	人 <i>jīn</i>	以 <i>e</i>	財 <i>tsae</i>
	dividere	hominibus	as	diviti-

That is, hominibus divitias (suas) dividere, "To divide to men (comp. indirect) his riches (comp. direct). The Tartar version agrees with this.

<i>niälma</i>	<i>de</i>	<i>qulin</i>	<i>be</i>	<i>dendeme</i>	<i>poure</i>	<i>be</i>
homi-	bus	diviti-	as	dividendo	dare.	
to men		riches		by dividing	to give.	

2d. Or, the direct complement, preceded by the word 以 *e*, is placed before the active verb, and the indirect complement is subjoined. We will adduce an instance from Kanghe's Dictionary under the word 稅 *shwuy*.

B.	以 <i>e</i>	物 <i>wūh</i>	遺 <i>wei</i>	人 <i>jīn</i>	曰 <i>yuē</i>	稅 <i>shwuy</i>
	m	re-	legare	homini	dicitur	<i>shwuy.</i>
	a thing	to devise	to a man	is called		<i>shwuy.</i>

Another example from Mencius, B. II. page 81, line 10.

C.	以 <i>e</i>	天 <i>teēn</i>	下 <i>heä</i>	與 <i>yu</i>	人 <i>jīn</i>
	<i>αν</i>		<i>βασιλει</i>	dare	homini.

That is, the-kingdom to give to a man.

* The translator ventures to suggest to those who write for the public, and who have occasion to cite examples from Chinese works, that in every case some standard edition of the work be selected, and page and line referred to as has been done in this tract, that the quotations may be readily found and read in the connection in which they stand in the respective books from which they are quoted.

The 'Tartar version renders in a like manner:

	<i>apkaï</i>	<i>fetchergui</i>	<i>be</i>	<i>nialma</i>	<i>dë</i>	<i>boume.</i>
French,	<i>ciel du</i>	<i>dessous</i>	<i>le</i>	<i>homme</i>	<i>d</i>	<i>donner.</i>

"To give to a man that which is under the heavens (i. e. the empire)."

3d. Or again, the word 以 *e*, is placed after the direct complement preceding the verb, and then as we have seen above (§ II. A and B), the indirect complement is put after the verb; e. g. Mencius, Book II. page 89, line 4.

D.	—	<i>yeih</i>	介 <i>keae</i>	不 <i>puh</i>	以 <i>e</i>	與 <i>yu</i>	人 <i>jìn</i>
		<i>un</i>	<i>festuc-</i>	<i>non</i>	<i>am</i>	<i>dare</i>	<i>homini</i>

That is, unam festucam non dare homini, "Not to give a straw to a man."

In the same place there follows a correlative passage entirely like it in construction.

—	<i>yeih</i>	介 <i>keae</i>	不 <i>puh</i>	以 <i>e</i>	取 <i>tseu</i>	人 <i>jìn</i>
	<i>un</i>	<i>festuc-</i>	<i>non</i>	<i>am</i>	<i>dare</i>	<i>homini.</i>

"Not to take a straw from a man." The 'Tartar version agrees with our interpretation.

Another example. One interpreter, explaining a passage of Mencius, says,

E.	魚 <i>yu</i>	以 <i>e</i>	喻 <i>yu</i>	生 <i>sǎng</i>
	<i>pisc-</i>	<i>em</i>	<i>comparat</i>	<i>vitæ</i>
	<i>a</i>	<i>fish</i>	<i>he compares</i>	<i>to life.*</i>

* But if as is the custom of many with such passages, we render 以 *e*, by the preposition *ex*, *of*, or *from*, then contrary to the opinion of the Tartar interpreters, it will be necessary to take the direct complement for the indirect, and indirect for the direct, viz.

§ I. Example C: *ex humanitate conservat cor.*

"From or according to humanity he preserves the heart."

§ II. " A: *dividere homines ex divitiis.*

"To divide men from riches."

— " B: *ex re legare hominem.*

"Of or from a thing to devise a man."

— " E: *ex pisce comparare vitam.*

"From a fish to compare life."

In these examples, the Tartar interpreters, who, as every one knows, consider it a matter of conscience to give the Chinese words their genuine signification and proper office in every place, oppose such an exchange in the regimen. We are persuaded that P. Basile fell into an error which should be guarded against, when in his Chinese dictionary, under 爲 *wei*, he renders 以 *e*, the sign of the accusative by the preposition *ex*; e. g.

以 <i>e</i>	直 <i>chih</i>	爲 <i>wei</i>	曲 <i>keüh</i>
<i>ex</i>	<i>recto</i>	<i>facere</i>	<i>curvum.</i>
<i>from</i>	<i>the straight</i>	<i>to make</i>	<i>the crooked.</i>

§ III. It often happens that 以 *e*, in conjunction with the verb 告 *kaou* (to tell), when no complement precedes it (the verb), represents the remark of some one brought forward from above, although no mention is made of the remark, as if it (the remark understood) were the compliment of the verb 告 *kaou* in the accusative case; e. g. Mencius, B. I., p. 171, line 6.

A 徐 *Seu* 子 *tsze* 以 *e* 告 *kaou* 孟 *Māng* 子 *tsze*
 Seu tsze sign of acc. dixit Mencio.

Which passage the interpreters expound by subjoining the words that are understood after 以 *e*. Thus;

B 徐 *Seu* 子 *tsze* 以 *e* 此 *tsze* 言 *yen*
 Seu tsze as ill- loque-
 告 *kaou* 孟 *Māng* 子 *tsze*
 dixit Mencio.

That is, Seu tsze told these words (i. e. the speech of E tsze,) to Mencius.*

Mencius himself sometimes expresses the word 言 *yen*, which is understood in the former example. Hence it is plain that his interpreters, justly supposed that the words 此言 *tsze yen*, in the sentence quoted above, were to be understood. E. g. Mencius, Book I. page 131, line 16.

C 以 *e* 氏 *she* 子 *tsze* 之 *che* 言 *yen*
 em She tsze toq sermon-
 告 *kaou* 孟 *Māng* 子 *tsze*
 dixit Mencio.

That is, "the disciple Chen tsze narrated to Mencius the speech of She tsze."

The Tartarico-Chinese Grammar in an example precisely similar, 以 *e* 眞 *chīn* 爲 *wei* 假 *keā*, (Gallice, rendre faux ce qui est vrai, "to render false that which is true,") translates the word 以 *e* by the particle *be*, as denoting the accusative case and answering to the words 把 *pa* and 將 *tseāng*, which point out the same case. Moreover, if in P. Basile's example above cited, 把 *pa* and 將 *tseāng*, which are signs of the accusative, be substituted for 以 *e*, the explanation will be:

將 *tseāng* (or 把 *pa*) 直 *chih* 爲 *wei* 曲 *keūh*
 Literally prehensens rectum facere curvum.
 (or as § I A) um rect- facere curvum.

That is, rectum curvare, "to bend the straight," or that which is straight.

* Compare Book I. page 69, line 14. Page 131, line 16. Page 135, line 12. Page 175, line 18. Book II. page 93, line 6. Page 160, line 8. Page 184, line 2.

Of the word 於 *yu*, commonly, *a, ab, ad, in*, etc., “by, from, to, in,” &c.

§IV. The word 於 *yu* denotes the accusative case as often as it is subjoined to an active verb that is separated from its direct complement by the intervention of one or more words, especially when the latter are in the genitive; e. g. Mencius, Book I. page 125, line 12.

A	盡 <i>tsin</i> exhaustire	於 <i>yu</i> um	人 <i>jin</i> hominis	心 <i>sin</i> anim-
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That is, “to exhaust the heart of a man.” The Tartar version assents.

Another example. Mencius, Book II. page 21, line 12.

B	改 <i>keae</i> mutare	於 <i>yu</i> em	其 <i>ke</i> ejus	德 <i>tiĥ</i> indol-
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That is, “to change his disposition.” The Tartar version assents.

§V. But when the verbs 盡 *tsin* and 改 *keae* are not separated from their direct complements by the interposition of one or more words, Mencius omits the word 於 *yu*; e. g. Mencius, Book I, page 16, line 6.

A	寡 <i>kwa</i> exiguus	人 <i>jin</i> vir	盡 <i>tsin</i> exhaustio	心 <i>sin</i> animum.
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That is, “I, the man of little virtue, exhaust my heart (in relieving the people).”

Another example. Mencius, Book I. page 136, line 2.

B	王 <i>wang</i> rex	庶 <i>shoo</i> forsitan	幾 <i>ke</i>	改 <i>keae</i> mutabit	之 <i>che</i> illud.
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That is, rex forsitan illud animi consilium mutabit. “Your majesty perhaps will change that purpose of the mind.”

§VI. Still however instances occur, but they are rare, where 於 *yu*, the mark of the accusative is prefixed to the direct complement following an active verb. But since in examples altogether similar, sometimes in the same passage, Mencius at one time uses the word 於 *yu*, and at another omits it without at all changing the sense, it is plainly redundant in all cases when it is placed before the direct complement following an active verb. Mencius, Book II. page 19, line 2.

A	悅 <i>yuě</i> gaudio-afficere	於 <i>yu</i> tas	親 <i>tsin</i> vor
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That is, gaudio-officere (τους) γονεας, vel parentes, “to make glad one’s parents.” The Tartar version assents.

In the same passage, a little above, the phrase occurs without 於 *yu*.

B	悅 <i>yuē</i>	親 <i>tsin</i>	有 <i>yew</i>	道 <i>taou</i>
	gaudio-officiendi	parentes	est	ratio.

That is, "there is a way of delighting parents." The Tartar version assents. Compare also Mencius, Book II, page 43, line 16. Page 55, line 10. Page 76, line 10. Page 125, line 2.

Another example. Mencius, Book II. page 206, line 12.

C	觀 <i>kwan</i>	於 <i>yu</i>	海 <i>hae</i>	者 <i>chay</i>
	aspectat	um	pelag-	qui

That is, "he who looks at the sea." The Tartar version assents. See above § VI. A.

In the passage above quoted a little below line 18 we find,

D	觀 <i>kwan</i>	水 <i>shwuy</i>	有 <i>yew</i>	術 <i>shuh</i>
	aspectandi	aquam	est	ars.

That is, "there is an art in viewing water."

Another example. Mencius, Book I. page 144, line 2.

E	問 <i>wăn</i>	於 <i>yu</i>	孟 <i>Mǎng</i>	子 <i>tsze</i>
	interrogavit	ium	Menc-	

That is, interrogavit Mencium, or "asked Mencius."

In another place we read, (see Book I. page 85. line 18.)

F	敢 <i>kan</i>	問 <i>wăn</i>	夫 <i>foo</i>	子 <i>tsze</i>
	ausim	interrogare	magistrum.	

"I presume to ask the master." Compare Mencius, Book II. page 159, line 18, where the name of the person inquiring is subjoined to the verb 問 *wăn*, and the word 於 *yu* omitted.

The reason is not obscure to me, why Mencius in the passages adduced above, at one time uses the word 於 *yu*, and at another, without at all changing the sense, omits it. But it is not my purpose to run at large over the domain of grammar and syntax, nor do my proposed limits allow me space to undertake it.

§ VII. Sometimes the word 於 *yu*, placed before a noun preceding the verb by which it is governed, places that noun in the accusative absolute, to which the relative 之 *che* answers, so that the noun is plainly governed by the verb next directly following; e. g. Mencius Book II, page 223, line 4.

於 <i>yu</i>	民 <i>min</i>	也 <i>yay</i>	仁 <i>jīn</i>	之 <i>che</i>
um	popul-	:	humaniter-tractat	illum.

That is, populum humaniter-tractat; "he treats the people hu-

manely." Tartar version assents. In this place, 於 *yu* performs almost the same office as 以 *e* in the following example, which may be referred to § II. rule 2d, example B. Mencius, Book II. page 202, line 2.

以 <i>e</i>	母 <i>wo</i>	則 <i>tseih</i>	不 <i>puh</i>	食 <i>sheih</i>
(cibos) os	matern-	:	non	comedit.
以 <i>e</i>	妻 <i>tse</i>	則 <i>tseih</i>	食 <i>leäng</i>	之 <i>che</i>
os	uxori-	:	comedit	illos.

This is, *maternos cibos (seu a matre oblatos) non comedit, uxorios vero comedit* "He would not eat maternal food (i. e. food brought by his mother); but he ate food brought by his wife." This is confirmed by the Tartar version.

Of the words 于 *yu* and 乎 *hoo*.

§ VIII. The words 于 *yu* and 乎 *hoo* have the same uses as the word 於 *yu* of which we have treated in §§ IV., V. and VI.

To save paper and time it will suffice to point out a few fit examples for the reader to refer to the principles already laid down.

Examples which answer to § IV.

An example of 于 *yu*; compare § IV. A and B.

An interpreter, explaining a passage in Mencius, says;

不 <i>puh</i>	能 <i>näng</i>	解 <i>keae</i>	于 <i>yu</i>	此 <i>tsze</i>
non	possum	explicare	um	hujus
日 <i>yeih</i>	之 <i>che</i>	心 <i>sin</i>		
diei	not. gen.	anim-		

That is, *non possum (mihimet) explicare hujus diei animum, vel quisnam illo die animi sensus mihi fuerit*; i. e. "I cannot to myself explain the mind of that day, or what emotions of mind I had that day.

An example of 乎 *hoo*; compare § IV. A and B. Mencius, Book I. page 89, line 4.

塞 <i>seih</i>	乎 <i>hoo</i>	天 <i>teän</i>	地 <i>te</i>	之 <i>che</i>	間 <i>keän</i>
implet	um	cæli	terræ	sign of poss.	intervall-

That is, *implet cæli et terræ intervallum*: "fills up the interval between heaven and earth."

Examples that answer to § VI.

An example of 于 *yu*; (compare § VI. A, C, E.) Mencius, Book I. page 187, line 12.

取 <i>tseu</i>	于 <i>yu</i>	殘 <i>tsan</i>
comprehendam	um	tyraun-

"I will seize the tyrant."

In the same passage we read (line 18) the letter 于 *yu* being omitted;

取 <i>tscu</i>	其 <i>ke</i>	殘 <i>tsan</i>
comprehendam	<i>toy</i>	tyrannum.

“I will seize the tyrant.”

An example of 乎 *hoo* (compare § VI. A, C, E). One of the commentators explaining the passage in Mencius, at Book I. page 28, line 2, says—

保 <i>paou</i>	乎 <i>hoo</i>	民 <i>min</i>
conservare	<i>um</i>	popul-

That is, conservare populum, “to protect the people; where Mencius simply writes 保民 *paou min*, conservare populum, “to protect the people.”

Another example. Mencius, Book I. page 77, line 14.

或 <i>hwö</i>	問 <i>wän</i>	乎 <i>hoo</i>	曾 <i>Tsäng</i>	西 <i>se</i>
aliquis	interrogavit	<i>um</i>	Tsängse-	

That is, aliquis interrogavit Tsängsium vel Tsängse. “Some one asked Tsängse.”

Which indeed is the same as if Mencius had written 或問 於曾西 *hoo wän yu Tsängse* (compare § VI. E); or 或問 曾西 *hwö wän Tsängse* (compare § VI. F).

Not only on the words 以 *e*, 於 *yu*, 于 *yu*, 乎 *hoo*, of some of the uses of which we have summarily treated, but also on many others of no less moment, at which tyros often stumble, we have at hand the greatest abundance of examples and rules; but these must be reserved for another work.

ART. V. *San Hwang Ke, or Records of the Three august Sovereigns, subjects of the early mythological history of the Chinese.*

CELESTIAL, Terrestrial, and Human sovereigns—Teën hwang, Te hwang, Jin hwang—are the appellations of three august ones, often alluded to by the Chinese, but whose existence is, beyond all question, purely mythological. The authors of *History Made Easy*, commence this part of their work with a prefatory note, quoted from one of the learned writers of the Sung dynasty, who says, the desig-

nation 'three august ones' appears in the Ritual of Chow, which however does not point out their names. The scholars of 'Tsin, about 246 B. C., are the next, who are found discoursing about the celestial, terrestrial, and human sovereigns. A writer of the Han dynasty, in the preface to his history, speaks of Fuhe, Shinnang and Hwang te as the three sovereigns, but he fails, unfortunately, to give any authority for his statement. In the Domestic Sayings of Confucius, all the sovereigns after Fuhe are called 帝 *te*. The author of the note in question, after adducing some further evidences, concludes that the designation 'three august ones' cannot be obliterated, and refers it to the celestial, terrestrial, and human sovereigns, spoken of above; but who these were or whence they originated, he has no means of ascertaining. Thus the question ends with mere conjecture.

The traditions respecting Pwankoo are briefly noticed by our historians. They say, "when heaven and earth were first divided asunder, Pwankoo was born in their midst, able to comprehend the height and depth of heaven and earth, and also the principles of creation: hence the vulgar traditionary saying, Pwankoo divided asunder heaven and earth." Further they say, "Pwankoo was the first who came forth to rule the world." For the production of all the numerous orders of beings, which have appeared on earth, reference is made to 太極 *tae keih*, or great extreme, identical with 理 *le*, or reason. The operations in nature which were produced by the far famed but undefinable dual powers, were possessed of this reason, to which as master dominant they were subject. This *tae keih* produced two principles; the two principles, four forms; and by these operations were commenced; and great was the multitude of beings which then arose!

The celestial sovereign succeeded Pwankoo in the government of the world. Thirteen persons, all of one family name, as tradition goes, constituted this celestial sovereign (or sovereignty), that ruled in undisturbed tranquillity, while the manners of the people enjoyed self-renovation. The names of the ten stems and twelve branches, designed to mark the periods of the year, were now first formed. These names were different from those in use at the present time. The reign of this sovereign was 1800 years.

Next in succession came the terrestrial sovereign, with eleven persons all of the same family name, continuing through another period of 1800 years, during which the sun, moon and stars, night and day, became known.

The human sovereign, with nine persons of the same surname,

succeeded; he inspected the hills and the rivers, and divided the world into nine parts, allowing one to each of the nine persons. All things were now multiplied in great abundance.

Yewchaou and Suyjin next appeared. "In high antiquity, the people, having dens and deserts for their abodes and dwelling-places, lived in friendship with the brute creation, and there was no disposition to injure or to harm each other." This happy age was not of long duration. The people soon acquired subtilty and wisdom, but were unable to cope with the wild beasts, which had become numerous and savage. In this unprotected condition, Yewchaou built log-huts, and caused the people to live in them, so that they might escape from danger. Yet, still ignorant of husbandry, they ate the fruit of trees, drank the blood of animals, and clothed themselves with their skins. In this stage of their improvement, Suyjin, observing the times and seasons, and inspecting the elements, obtained fire from wood, and introduced the art of cooking. At this time there were no letters in use, and Suyjin formed cords, in order to preserve a record of passing events, and to aid in carrying on the affairs of government. Schools, commerce, &c., also received attention.

ART. VI. *Journal of Occurrences: return of British merchants to Canton; business of the season; H. B. M.'s plenipotentiary; new commissioners and governor; Keshen's memorial on the defenses of the province; court of inquiry at Hongkong; settlement on the island; Chinese troops; British forces; future operations.*

IMMEDIATELY after the opening of the trade at Canton, by proclamation of the joint commissioner Yang Fang, and the acting governor Eleäng, on the 20th of March, British merchants with those of other nations repaired to their old residences at the provincial city, and the shipping, so long detained outside the Bogue in Macao Roads and its neighborhood, proceeded to Whampoa; so that at the beginning of this month, the river was again crowded with passers to and fro, and the foreign factories showed signs of becoming again what they formerly were.

The business of the season, though commenced under many disadvantages, has steadily increased throughout the month; and confidence that no further contest is to be carried on in this neighborhood has been daily increasing. Native capitalists and merchants, who had removed from the city, have returned, and their shops and warehouses are being reöpened. The new governor has issued a proclamation, requiring the people in the city to remain quiet, advis-

ing those who had removed to return, and commanding them all to go actively about their own business. "Their families are as his family, and their bodies as his body;" therefore they are to be kept in perfect safety.

H. B. M.'s plenipotentiary returned to Canton and took up his temporary residence in the British Hall on the morning of the 5th instant, where he remained till the 17th. The day after his arrival, captain Elliot was called upon by the prefect, who came, it is said, to speak with him on various subjects of detail, and to convey to him the actual intentions of the high officers. The prefect repeated his visit on two subsequent occasions—the last being on the 16th, to convey a communication from the joint-commissioner Yang Fang, relative to the dispositions of his newly arrived colleagues, general Yeihsan, and the first joint-commissioner Lungwan.

The new commissioners, Yeihsan and Lungwan—with Ke Kung the new governor—entered the city on the 14th,—and in sedans from the land side, instead of taking the boats that had been sent out to meet them, thus avoiding any exposure of themselves to the British naval force on the river. On the same or the following day, the seal of a fourth member of the imperial mission—a third joint-commissioner—reached Canton: the officer for whom this seal is destined is coming on from Szechuen, of the troops of which province he has been for some years commander-in-chief. His name is Tseshin.

The following notices have been made public; No. 3. was published in Chinese at Canton, and printed copies of it were widely circulated by the people.

No. 1.

It is publicly resolved.—That on all commodities exported and imported in the 21st year of Taoukwang, the consoo charge called Hongyung ("for the use of the hong,") profit, &c., shall all be the same as in the business arrangements of the 20th year of Taoukwang: nor shall there be anything taken in excess thereof. In witness of which this is given.

(April 12th, 1841.) (Signed)

By the ten Hong Merchants.

No. 2.

A satisfactory communication has this day been received from H. E. commissioner Yang, declaratory of the faithful intentions of his newly arrived colleagues concerning the arrangement concluded between H. E. and the undersigned.

The Kwangchow foo having also issued a proclamation by desire of their excellencies intended to reassure the trading people, the plenipotentiary has, for a like reason (with the concurrence of the government), made public the accompanying notice under his seal. (Signed) CHARLES ELLIOT, H. M. Plenipotentiary.

No. 3. A Notice.

British Factory, Canton, 16th April, 1841.

Elliot, &c., &c., learning that the quiet and industrious people of Canton are disturbed by constant rumors of warlike preparations against this town and province, upon the side of the British forces—clearly declares to all the people that these reports are false and mischievous.

The commissioner Yang and the high officers of the province, acting with good faith and wisdom, have now opened the trade; and whilst their excellencies are fulfilling their sealed engagements with Elliot, there will not be the least disturbance of the peace at Canton by the British forces.

The high officers of the English nation have clearly and manifestly proved, that they cherish the people of Canton, and if misfortunes befall the city and the whole trade of the province, assuredly the evil will not be justly attributable to them.

No. 4. *Public Notice.*

Macao, 20th April, 1841.

Notice is hereby given, that all persons requiring passports for small craft proceeding up the river after this date will receive the same, on application at the office of the superintendents of trade.

The passports must be exhibited on board the senior officer's ship, off North Wangtong, and it is particularly notified that all small craft attempting to pass without examination will be liable to be brought to by the ships of war or their boats.

(Signed)

CHARLES ELLIOT, H. M. Plenipotentiary.

No. 5. *Public Notice.*

British Factory, Canton, 17th April, 1841.

To prevent general and serious inconvenience to the trade, notice is hereby given, that her majesty's plenipotentiary has applied to the senior officer in command of H. M. ships on the coast of China (and received his consent), not to suffer any schooner or other small craft to pass inwards beyond North Wangtong without producing on board of the senior officer's ship at that anchorage a passport signed by the plenipotentiary. And it is further notified, that all small vessels without such passes will be liable to dismissal from the river by the commanding officer of H. M. ships. To except vessels furnished with his own passports from the visit or examination by the officers of the provincial government, upon the ground of protecting the revenue, or any other, the plenipotentiary has also procured licenses bearing the seal of the Kwangchow foo.

But the plenipotentiary, has at the same time pledged himself, not to issue his own or these passes of the government to any other than persons who shall afford him assurance, to his own satisfaction, that the boats shall only be employed in the conveyance of letters, passengers, or supplies of table provisions or conveniences for the use of H. M. ships in the river. The passports therefore will be canceled, whenever the plenipotentiary shall see cause to determine that such a course is necessary in discharge of his engagements. Subjects or citizens of foreign states, desiring passports for boats to be employed in the abovementioned pursuits, will be pleased to refer to their respective consuls, upon whose application to the plenipotentiary they will immediately be issued.

And notice is further given, that H. M. plenipotentiary will apply to the senior officer in command of H. M. ships, to remove out of the river any ship or vessel, proved to his satisfaction to be engaged in dangerous pursuits, calculated to disturb the truce, and interrupt the general trade. (Signed CHARLES ELLIOT, &c.

About Keshen there have been many reports and several documents in circulation, some of which we know to be false. His memorial, which we here introduce, will enlist the reader's feelings in his favor. Some of the other documents shall appear in our next number.

No. 6.

Memorial, from the minister, &c., Keshen, to the emperor, showing the posture of affairs, and the condition, offensive and defensive, of Canton.

Your majesty's slave,* Keshen, minister of the Inner Council, and acting governor of the two Kwang,—kneeling presents this respectful memorial,—setting forth, how that the English foreigners have dispatched a person to Chekeang province to deliver back Tinghae,—how that they have restored to us the forts of Shakok and Taikok, in the province of Kwangtung, along with the vessels of war and salt-junks which they had previously captured, all which have been duly received back,—and how that the war ships of these foreigners have already retired to the outer waters:—all these facts, along with his observations upon the military position of the country, its means of offense and defense, the quality of its soldiery, and the disposition of its people, observations resulting from personal investigation,—he now lays be-

* Slave or *nootsae*. It is always the practice of the Tartar officers in addressing the throne, to apply to themselves this humiliating epithet, except when associated with Chinese officers, and then for uniformity they use *chin*, a "minister."

fore your imperial majesty, praying that a sacred glance may be bestowed upon the same.

Previously to the receipt of your majesty's sovereign commands, your slave had, with a view to preserve the territory and the lives of the people, ventured,—rashly and forgetful of his ignorance,—to make certain conditional concessions to the English foreigners, promising that he would earnestly implore in their behalf a gracious manifestation of imperial goodness. Yet, having done this, he repeatedly laid before your majesty the acknowledgment of his offense, for which he desired to receive severe punishment. It was subsequently thereto, on the 20th of January, 1841, that he received, through the General Council, the following imperial edict.

“Keshen has handed up to Us a report on the measures he is taking in regard to the English foreigners, under the present condition of circumstances. As these foreigners have shown themselves so unreasonable that all our commands are lost upon them, it behoves us immediately to make of them a most dreadful example of severity. Orders have now been given that, with the utmost speed, there be furnished from the several provinces of Hoonan, Szechuen, and Kweichow, 4000 troops, to repair without loss of time, to Canton, and there to hold themselves under orders for service. Let Keshen, availing himself of the assistance of Lin Tsihseu, and Täng Tingching, take the necessary measures for the due furtherance of the object in view. And if these rebellious foreigners dare to approach the shores of our rivers, let him adopt such measures as circumstances shall point out for their extermination.”

Again, on the 26th of January, your majesty's slave received the following imperial edict, sent him direct from the cabinet :

“Keshen has presented a report regarding the measures he is pursuing against the English foreigners : which We have perused and on the substance of which We are fully informed. In conformity with our previous commands, let a large body of troops be assembled, and let an awful display of celestial vengeance be made. Whatever may be required for the expenses of such military operations, may be drawn equally from the duties arising from commerce, and the revenues derivable from the land-tax, the drafts being made after due consideration, and a correct statement being drawn out of the expenditure. If these united sources do not afford a sufficient amount, let it be so reported to us, and our further pleasure awaited.”

With respect, your slave, humbly, upon his knees, has heard these commands. He would remark, that, while he had indeed made certain conditional concessions to the English, these amounted to nothing more than that he would lay their case before your majesty ; and thus, in the article of trade, though it was expressly said, that they desired the trade to be opened within the first decade of the first month of this year (23d Jan. to 1st Feb.), he still has not, up to this time, ventured to declare it open. Yet have these foreigners, nevertheless, sent a letter, in which they restore to us the forts Shakok and Taikok, along with all the vessels of war and the salt-junks which they had previously captured ; and, at one and the same time, they have dispatched a foreign officer by sea to Chekeäng, to cause the withdrawal of their troops, and have given to your slave a foreign document which he has forwarded to Elepoo, at the rate of 600 *le* a day, by virtue whereof he may receive back Tinghae ;—conduct, this, which on their part shows a more meek and compliant disposition than they have evinced before. But alas ! your slave is a man of dull understanding and poor capacity, and in his arrangement of these things, he has not had the happiness to meet the sacred wishes of his sovereign. Trembling from limb to limb, how shall he find words to express himself ! He humbly remembers that in his own person he has received the imperial bounty. Nor is his conscience hardened. How then should he, while engaged in the important work of curbing these unruly

foreigners, presume to shrink from danger or to court unlawful repose! So far from thus acting, he has, from the moment he arrived in Canton until now, been harassed by the perverse craftiness of these presuming foreigners, who have shown themselves every way obstinate and impracticable,—yea, till head has ached, and heart has rent, with pain, and with the anxiety, ere even a morning meal, quickly to exterminate these rebels. Had he but the smallest point whereon to maintain his ground in contest with them, he would immediately report it, and under the imperial auspices make known to them the vengeance of heaven. But circumstances are, alas! opposed to the wishes of his heart. This condition of circumstances, he has repeatedly brought before the imperial eye, in a series of successive memorials.

Now, after that these said foreigners had dispatched a person to Che-keäng to restore Tinghae,—and had delivered up all that had been captured by them in the province of Kwangtung,—after, too, their ships of war had all retired to the outer waters,—it so happened that Elliot solicited an interview: and as your slave had not yet inspected the entrances of the port, and the fortifications of the Bocca Tigris,—as also the troops ordered from the several provinces had not yet arrived,—it did not seem prudent to show anything that might cause suspicion on the part of the foreigners, and so to bring on at once a commencement of troubles and collision from their side. Therefore, the occasion of visiting, for inspection, the Bocca Tigris, was taken advantage of to grant an interview.

Having left Canton for this purpose, on the 25th of January, your slave had to pass by the Szetsze waters (the Reach from First to Second Bar): and here he was met by Elliot, who came in a steam-vessel, desiring that he might see him. His retinue did not exceed a few tens of persons,—he brought with him no ships of war,—and his language and demeanor upon that occasion were most respectful. He presented a rough draft of several articles on which he desired to deliberate,—the major part having regard to the troublesome minutiae of commerce; and he agreed, that, for the future, in any cases of the smuggling of opium, or of other contraband traffic or evasion of duties, both ship and cargo should be confiscated. Among the number of his proposals, were some highly objectionable, which were at the moment pointed out and refused,—upon which the said foreigner begged that emendations should be offered and considered of. It has now accordingly been granted him, that alterations and emendations be made, and when these shall be determined on and agreed to, the whole shall be presented for your majesty's inspection.—Your slave then parted with Elliot.

He now found that the Szetsze waters were yet distant from the Bocca Tigris about 60 *le* (or nearly 20 miles). Even there, the sea is vast and wide, with boisterous waves and foaming billows, lashed up into fury by fierce winds. Majestically grand! How widely different the outer seas are from our inland river-waters!—Having changed his boat for a sea-going vessel, your slave stood out for the Bocca Tigris: and, there arrived, he made a most careful inspection of every fort and battery in the place.

Such *forts* as did not stand completely isolated in the midst of the sea, he yet found to have channels, affording ready water communication, behind the hills on which they were situated. So that it were easy to go round and strictly blockade them; nor would it in that case be even possible to introduce provisions for the garrison. After this careful inspection of the place,—the depth of water in the river, beginning here and proceeding all the way to the very city, was next ascertained; and the soundings, taken at high water, were found to be irregular, from one *chang* (or two fathoms) and upwards, to three and even four *chang*. Hence, then, it has become known to all, that the reputation of the fortifications of the Bocca Tigris as a defense, has been acquired,—first, by the circumstance, that merchant-vessels require a somewhat greater depth of water; and secondly, because that in ordinary times,

when the foreigners observe our laws and restraints, they naturally do not venture to avoid the forts by passing through circuitous courses. But when they bring troops, to resist and oppose rather than to obey, they may sneak in at every hole and corner, and are under no necessity of passing by the forts, to enter the river, and so can easily proceed straight up to the provincial metropolis. For as soon as they may have in any way got beyond the Bocca Tigris, there are communications open to them in every direction. It is then clear, that we have no defenses worthy to be called such. This is in truth the local character of the country,—that there is no important point of defense by which the whole may be maintained.

In reference to the *guns* mounted in the forts, their whole number does not exceed some two hundred and odd, hardly enough to fortify the fronts alone, while the sides are altogether unfurnished. Moreover, those guns that are in good order, ready for use, are not many. The original model has been bad, and they have been made without any due regard to principles of construction:—thus the body of the gun is very large, while the bore is very small: and the sea being at that place extremely wide, the shot will not carry above half way. As regards, then, their number, they are not so many as are those which the foreign ships carry, and in point of quality they are no less inferior to those on board the foreign vessels. Again, the embrasures in which they are placed are as large as doors, wide enough almost to allow people to pass in and out: from a sustained fire from the enemy, they would afford no shelter at all to our people; and they may, then, at once be said, to be utterly ineffective. A founder of cannon has recently presented himself, who has already given in a model, and is about to make some experimental pieces of artillery. But, should he really succeed in casting good cannon, yet can he only do so as a preparation for the future, and in no way can he be in time for the business we have now in hand. These are the proofs of the inefficiency of our military armament, which is such that no reliance can be placed upon it.

Further, with reference to the *quality* of our troops: we find that the only way to repel the foreigners is by fighting them at sea, but to fight at sea it is necessary to have a good marine force. Now, we have at present to acknowledge the forethought and care of your majesty, in dispatching land forces from the several provinces to Canton: but these troops, before they can meet the foreigners in battle, will require to embark in ships of war and proceed to the outer waters. Though the objection be not maintained, that, being unaccustomed to the seas and waves, they needs must meet with disaster and overthrow; yet, seeing that the conduct and management of the vessels is a thing with which they are quite unacquainted, the services of the naval force still cannot at all be dispensed with. The recruits to the naval force of this province are, however, all supplied by its own sea-coast, by encouraged enlistment; and their quality is very irregular. Your slave had heard a report that, after the battle upon the 7th of January, all these men went to their *tetih* (or commander-in-chief), demanding of him money, under threats that they would otherwise immediately disband. The other day, therefore, when on the spot, your slave made inquiries of the *tetih* on this matter,—when he answered, that the report was perfectly true, and that he, having no other remedy at hand, was obliged to pawn his clothes and other things, by which means he was enabled to give each of them a bonus of two dollars, and thus only could get them to remain until now at their posts. Hereby may be seen, in a great measure, the character of the Canton soldiery. And, supposing when we had joined battle, just at the most critical moment, these marine forces were not to stand firm, the consequences would be most disastrous. For although we should have our veteran troops serving with them, yet these would have no opportunity of bringing their skill into

play. Still further, our ships of war are not large and strong, and it is difficult to mount heavy guns on board them. By these observations, it is evident, that our force here as a guard and defense against the foreigners is utterly insufficient.

Your slave has also made personal observation of the character and *disposition of the people* of this province. He has found them ungrateful and avaricious. Putting out of view those who are actual traitors, and of whom, therefore, it is unnecessary to say anything, the rest dwell indiscriminately with foreigners, they are accustomed to see them day by day, and after living many years together, the utmost intimacy has grown up between them. They are widely different from the people of Tinghae, who, having had no previous intercourse with foreigners, felt at once that they were of another race. Let us reverse the circumstances, and suppose that the English had craftily distributed their gifts and favors, and set at work the whole machinery of their tricks, *here* as at Chusan: and it might verily be feared, that the whole people would have been seduced from their allegiance; they would certainly not have shown the same unbending obstinacy that the people of Tinghae did. These plain evidences of the want of firmness on the part of the people here, give us still more cause for anxiety.

We find, on turning over the records of the past, that, when operations were being carried on against the pirates of this province, although these were only so many thieves and robbers, with native vessels and guns of native casting, yet the affair ~~was~~ lengthened out for several years; and was only put an end to by invitations to lay down their arms under promise of security. And it is much to be feared, that the 'wasp's sting is far more poisonous' now than then.

Your slave has again and again revolved the matter in his anxious mind. The consequences, in so far as they relate to his own person, are trifling: but as they regard the stability of the government, and the lives of the people, they are vast and extend to distant posterity. Should he incur guilt in giving battle when unable to command a victory, or should he be criminal in making such arrangements as do not meet the gracious approbation of his sovereign,—he must equally bear his offense; and, for his life, what is it, that he should be cared for or pitied!

But if it be in not acting so as to meet the gracious approbation of his sovereign that he becomes guilty,—the province and the people have yet their sacred sovereign to look to and rely upon for happiness, protection, justice, and peace. Whereas, if his guilt should lie in giving battle when unable to command a victory, then will the celestial dignity of the throne be sullied, the lives of the people sacrificed, and for further proceedings and arrangements it will be, in an increased degree, impossible to find resource.

Entertaining these views, a council has been held of all the officers in the city; namely, the general and lieutenant-generals of the garrison, the lieutenant-governor, the literary chancellor, and the commissioners, intendants, prefects, and magistrates, as also the late governors, Lin Tsihseu and T'ang-Tingching; all of whom agree, that our defenses are such as it is impossible to trust to, and that our troops would not hold their ground on the field of battle. Moreover, the troops ordered from the different provinces by your majesty having yet a long journey to come, time is still necessary for their arrival; nor can they all arrive together. The assemblage of a large body of troops, too, is a thing not to be effected without sundry rumors flying about,—our native traitors are sure to give information; and the said foreigners will previously let loose their contumacious and violent dispositions. Your slave is so worried by grief and vexation, that he loathes his food, and sleep has forsaken his eyelids. But, for the above-cited reasons, he does not shrink from the heavy responsibility he is incurring, in submitting all these facts, the results of personal investigation, to your celestial majesty.

And, at the same time he presents for perusal the letter of the said foreigners, wherein they make the various restorations before enumerated. He humbly hopes his sacred sovereign will with pity look down upon the black-haired flock—his people,—and will be graciously pleased to grant favors beyond measure, by acceding to the requests now made. Thus shall we be spared the calamity of having our people and land burned to ashes, and thus shall we lay the foundation of victory, by binding and curbing the foreigners now, while preparing to have the power of cutting them off at some future period.

It is humbly hoped that your sacred majesty will condescend to inquire regarding the meeting in council, and state of circumstances, here reported. And your slave begs, that a minister of eminence may be specially dispatched hither, to re-investigate matters. Your slave has been actuated entirely by a regard to the safety of the land, and the people. He is not swayed by the smallest particle of fear. And still less dare he use false prettexts, or glozing statements. For the real purposes herein declared, he humbly makes this report (which he forwards by express at the rate of 600 *le* a day),—in the hope that it may be honored with a sacred glance.—A most respectful memorial.

A court of inquiry, concerning the mortality of the British troops in T'inghae last year is in session at Hongkong.

A British settlement on that island is about being commenced, and captain W. Caine of the 26th or (Cameronian) regiment of foot, is to enter on the duties of chief magistrate.

Chinese troops to the number of—some say—50,000 are collected in and near Canton. Not more than one fourth of these, judging from all we have seen, are fit to bear arms. Many of them are wandering as vagrants about the suburbs. Even those on guard at the gates of the city appear unarmed.

The position of the British forces is nearly the same as at the close of the last month—the guns of the advanced squadron commanding the whole city, the Union Jack waving over the factories. General Gough, and the senior officer of the squadron, sir Le Fleming Senhouse, visited Canton on the 4th. Some officers and a small guard of marines are daily at the factories.

The late hostile movements of the expedition seem to have stopped at the right point. It must have been hard, when at the gates of the defenseless metropolis, the heights in its rear covered with troops, to stop short of actual possession. Such possession, however, would most assuredly have broken to pieces the provincial government, and thrown the whole of this part of the empire into anarchy—a state of things as much to be deprecated by the foreigner as by the native.

The future operations of the expedition are becoming a subject of daily increasing attention. Recent operations here, notwithstanding the wrathful edicts of the emperor, have induced H. I. M.'s high officers to act 'with good faith and wisdom,' and open Canton to whomsoever pleases to go thither for lawful purposes. *Similar operations, at other points along the coast, will very likely lead to similar results.* If the emperor is wise, he will hasten—with grace to yield, what otherwise force will ere long demand of him—to open his empire, and treat foreigners, and receive the plenipotentiaries of other states, as they are treated and received elsewhere.

